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The Outlook of Missions



VOLUME XVIII

JULY, 1926

NUMBER 7

The New President of Our W. M. S. G. S.

THE election of Mrs. Lewis L. Anewalt, of Allentown, Pa., as President of the Woman's Missionary Society of the Reformed Church, has met with hearty approval by all our Church workers. Mrs. Anewalt is deserving of this high honor for many reasons, but only one need to be given, and that is, she is well and duly qualified for this important position. There are few women in any denomination who carry burdens with so much grace and fidelity as this hand maiden of the Lord. Always willing and cheerful to respond to any and all calls for service, she has won for herself an endearing place in the hearts of all our members.

It is most fitting, also, that the mantle of the former capable President, Mrs. B. B. Krammes, of Tiffin, Ohio, should fall upon one of the fair daughters of the Eastern Synod with its large, well-to-do and influential membership. With the other able officers, who will work with hand, head and heart, we may look into the future with the assurance that nothing will be left undone to make the coming triennium "the best yet."

The Japan Mission has recently requested that the President of the W. M. S. G. S. attend the Fortieth Anniversary Celebration of Miyagi College, Sendai, Japan, to be held the coming Fall. At its recent meeting at Frederick, Maryland, the Board of Foreign Missions complied with this wish and it is hoped that Mrs. Anewalt can see her way clear to visit both Japan and China.

A. R. B.



COME—Summer Missionary Conferences—COME



DECIDE NOW

REGISTER EARLY

Two Timely Themes

HOME MISSIONS
"The Rural Church"

FOREIGN MISSIONS
"The Moslem World"

Two more interesting or important subjects for study could not be chosen for the Reformed Church. We are a predominantly rural church and we have just opened a mission in the Moslem world.

Here Are The Dates and The Places

Bethany Park	Indianapolis, Ind.....	July 5 to July 11
Hood College	Frederick, Md.....	July 12 to July 18
Catawba College	Salisbury, N. C.....	July 17 to July 23
Kiskiminetas Academy	Saltsburg, Pa.....	July 19 to July 25
Heidelberg University.....	Tiffin, Ohio.....	July 24 to July 30
Theological Seminary	Lancaster, Pa.....	July 31 to Aug. 6
Ursinus College	Collegeville, Pa.....	Aug. 9 to Aug. 15
Mission House	Plymouth, Wis.....	Aug. 16 to Aug. 22

For Further Information Address

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The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
 Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Let us lay aside every weight, and the sin which doth so easily beset us.
—Hebrews 12:1.

“Cheerfulness is a friend to grace; it puts the heart in tune to praise God.”

It is strange how prejudice, or hate, or even a closed mind, will make us oblivious to all that is beautiful and noble in those from whom we differ.
—JOHN GARDNER.

In spite of war, in spite of death,
In spite of all man's sufferings,
Something within me laughs and sings
And I must praise with all my breath.
In spite of war, in spite of hate,
Lilacs are blooming at my gate,
Tulips are tripping down the path,
In spite of war, in spite of death.
—ANGELA MORGAN.

Joy is the triumph of life; it is the sign that we are living our one life as spiritual beings. . . . Joy is the signal that we are spiritually alive and active. Wherever joy is, creation has been; and the richer the creation, the deeper the joy.
—W. R. INGE.

God sent His singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men
And bring them back to heaven again.
—HENRY W. LONGFELLOW.

I always had a curious notion that to turn raw material into something useful or beautiful was more nearly working with God, and I still believe that God, the working man, and the poet all belong to the same Guild.
—EDWARD STEINER.

“Let me grow lovely, growing old—
So many fine things do.”

The consecration of time is sadly neglected. We are ready to consecrate material possessions and gifts bestowed, but are often careless of our time.
—G. CAMPBELL MORGAN.

Music would be unreal, and so would art or poetry, to anyone who gave no more thought or concern to them than most of us do to the discovery of God in our lives.
—RUFUS M. JONES.

“The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.”

It was a spring that never came;
But we have lived enough to know
That what we never have, remains:
It is the things we have that go.
—SARA TEASDALE.

The great prayers of the Bible are not men's prayers. Solomon never prayed that great dedication prayer out of his own head, until he had taken that head to have it sanctified, refined, ennobled, and enriched by special communion with the Father of all true sanctuaries.
—JOSEPH PARKER.

God in Thy mercy find me pure and kind
Else take from me the poet's soul and mind!
—VIOLET ALLEYN STOREY.

It is by the power of love that the world is to be lifted, and the distinguishing characteristic of the Christian is love.
CHARLES A. DINSMORE.

Silver and gold are naught,
Those he may spend,
But howsoever wrought,
God grant the faith I taught
Be his to the end.

—EDGAR A. GUEST.
“Each man has a commission, each has been entrusted with something of moment, something which, if rightly and diligently used, will bring profit and honor.”

The Prayer

O LORD, who hast mercy upon all, take away from me my sins, and mercifully kindle in me the fire of Thy Holy Spirit. Take away from me the heart of stone, and give me a heart of flesh, a heart to love and adore Thee, a heart to delight in Thee, to follow and to enjoy Thee, for Christ's sake. Amen.
—ST. AMBROSE.

The Outlook

VOLUME XVIII
NUMBER 7
JULY, 1926

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

FAMINE RELIEF WORK AT SHENCHOWFU

ALMOST a year ago, when troops moved back and forth through this region, stealing the supplies of rice that the farmers had on hand, commandeering farmers to carry their baggage thus preventing the planting of the rice for last summer, etc., then it was plain to see that famine was threatened. This threat became a certainty when the rainfall of the summer was so scanty that much of the rice that had been planted dried up. A few people starved during the summer, the most of the poor were kept alive by begging on the streets of the cities. At harvest time, sufficient rice was harvested to meet the need for a few months, later

a good crop of buckwheat was harvested. These foods kept the people alive until Chinese New Year, although the prices were so high that many could not afford to buy enough to satisfy their hunger.

After Chinese New Year, about February 1st, the situation became so bad that the members of the Station decided that we must do what little we could to help meet the need. Therefore a Committee was appointed and work begun as follows:

1. Children's Feeding Station. It is well recognized that it is demoralizing to hand out free gifts of food and clothing to people suffering from famine. It



THREE HUNDRED CHILDREN BEING FED BY OUR MISSIONARIES AT SHENCHOWFU, CHINA



FAMINE REFUGEES AT WORK NEAR EASTVIEW SCHOOL BUILDING,
SHENCHOWFU, CHINA

pauperizes them. This, however, does not apply to children. Therefore it was decided to open a feeding station where starving children could be fed. Opening with thirty children, the number gradually increased until about three hundred are now fed daily. There have been many other applications, some of which are doubtless genuine and should be enrolled, but our supply of money does not warrant us to make any further increase.

2. Labor for Adults. For adults, men, women, and youths, such labor as we could find to be done was begun. Tennis courts for the Hospital, a new road, leveling the Girls' School compound, etc., etc., was begun. As the workers were underfed, no attempt was made to force them to fast work. In fact, famine relief work is always a costly proposition because of the poor type of workers. Naturally it is the more unfit that are most quickly forced to the wall.

The above workers were paid as follows, stone-masons (who had to furnish their own cutting tools) seven hundred cash, other adult laborers six hundred cash, and the youths four to five hundred cash. There was no work done on Sun-

day but the workers were allowed five hundred cash for food for that day. They were also paid on rainy days when they could not work. The above wages would just about buy food to keep the workers alive, but when they had dependents, the money was not enough. Hence many of the workers have their children fed at the feeding station.

By doing the above work it is hoped to prevent the starving of both children and adults, and also to prevent the sale of children, especially girls, by the parents. Four years ago when this district was in the throes of famine, literally hundreds of girls were sold into slavery, nearly all of them going to Hankow and Shanghai, many of them to lives of shame. I have not heard that this traffic has begun yet this year.

While our intentions are good our means are limited. When we are employing two hundred workers, or so, we should really enroll a thousand. As high as a thousand have applied for work in one morning. Sometimes it was almost impossible to start work because of the press of people begging for work. The local Famine Relief Committee has helped the situation somewhat by also opening

work and employing several hundred people. They also opened feeding stations where rice gruel was handed out to both adults and children.

I am glad to say that the famine is not really as bad as we had feared it would be. Indications seemed to point to a famine much worse than four years ago, but this has not proved to be the case. To be true the price of rice and other food stuffs is more than twice as high as it was then, but in some way which is a mystery to me, the people have managed to keep from starving. We have heard of a number of people who have starved to death, mostly among people who are too proud to beg or too weak to do manual labor. Little shopkeepers and the like, financially ruined by the high prices of food, too weak to carry dirt, too proud to beg, have had a very hard time of it. Doubtless there will yet be many deaths among such people. In so far as I know, nothing is being done for that class of sufferers. In fact, it is very hard to ferret them out and help them.

Wheat harvest (May and early June) will give some relief but by no means meet the need for food. To make conditions worse, fighting and consequent troop movements again threaten our Province. It is hard to say what a few weeks may bring forth.

Nevertheless we believe that our friends of the Reformed Church who have helped with their means to do this Famine Relief work, may feel that they have saved the lives of many starving people by their kindness. Had it not been for what we have done, many of the people whom we have helped would have certainly died from starvation. We feel that our friends will unite with us in rejoicing that we have been able to prevent much suffering during the last few months, and the work is not yet finished. A glance at the accompanying pictures may help you to understand just how needy the men, women, and children are, and how much joy you have brought into their lives.

J. FRANK BUCHER.

FAMINE RELIEF WORK AT YOCHOW

OUR magistrates come and go; rarely is their tenure of office long; the last two were in office less than a year. The present incumbent is new and is rather

young. He seems, however, to be evincing more interest in local affairs than usual. Among other things, he is interested in famine relief.



FAMINE FOLK IN YOCHOW DISTRICT HOPING TO BOARD TRAIN FOR CAPITAL TO GET A POUND OF FREE RICE

We called on him the other day, and he laid before us plans for helping the famine sufferers who have been so in evidence about us for so many weeks.

His plan is to assemble the famine people in temples or other available buildings, and feed them on rice gruel twice a day until the spring harvests can bring relief. He thinks that perhaps ten thousand people might be helped through the famine in this way, right here in Yochow. The resources he has in mind are, (1) a quantity of rice—some two thousand piculs—which the Yochow Defense Commissioner confiscated some months ago; (2) a special appeal to the Governor for funds, say \$20,000.00 and (3) a special tax for further revenue.

Hitherto, the only public relief these sufferers have received, locally, has been a daily dole of rice-gruel to all who apply at the Buddhist Benevolent Association in the city.

At Changsha, the capital of the Province, some eighty miles from here, the Governor has been doling out a pound of rice to each "rice beggar" as he appears in person to claim it. This meager bounty at the capital, daily brings "rice beggars" from places a hundred and more miles distant.

An amazing phenomenon which one

sees daily, is these thousands of famine folk passing up and down on the trains, going to the capital for their pound of rice and returning; for they are not allowed to remain, but must immediately turn back the long way which they have come. And so all the trains that come and go are packed with these famine folk—in open cars, on the tops of cars and coaches, even under the cars, and on the couplings.

One night, not long ago, my helper and I stood on the Yochow platform waiting for a train. It was 10 o'clock, and the down train from Changsha was in. It was jammed with famine folk coming back with their pound of rice. Our train arrived. It also was jammed—with famine folk on their way to Changsha for their pound of rice. Open coal cars, packed with men, women, and children—babies, too! hog-cars, with men, women and children packed in the double-deck compartments like animals; and the roofs of the cars and coaches packed with men, women, and children! They had their baskets and bedding and babies! The guards kept them out of the passenger coaches, but still they were on the roofs of these! We estimated there were at least fifteen hundred famine folk on each

(Continued on Page 330)



ROOTS GATHERED FOR USE AS FOOD IN YOCHOW DISTRICT, CHINA

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE GENERAL SYNOD AND HOME MISSIONS

THE General Synod of 1926 is a thing of the past. It was in session exactly one week in the First Reformed Church of Philadelphia. Inasmuch as this supreme body of our Church meets only once every three years, it has far-reaching significance and is an event of more than usual importance. It is constituted of delegates elected by the Classes. This General Synod had an unusual number of younger men in the ministry. There were many new voices heard from the floor. Some of the old, familiar faces were not seen. Some of them were among those who had departed during the past triennium—a long list of them. In looking over this body composed so largely of young men, one would have thought that they would be inclined to plunge head-long into new ventures, that they would be less cautious than the older men would be. But on many points they were hesitant, reactionary, sometimes painfully so. There seemed to be lacking the enthusiasm, the faith which characterized the Synod at Altoona in 1919 when the Forward Movement was launched. This Synod marked its close as that its beginning. Marvelous progress has been made in the Church within this period, but it was due to the fact that we were not afraid to challenge the Church with a big, constructive program. It was interesting to observe that the Elders expressed themselves as being in readiness to support an advanced program even though some of the ministers seemed to be afraid.

THEY CAME A LONG WAY

AMONG the delegates and visitors at General Synod there were several men who came long distances and who have rendered the Church a fine service in the work of Home Missions.

The psychology of a body like the General Synod is always an interesting study. A large room in which the Synod meets is not a good place for calm deliberation. One is apt to speak too loud in order to be heard and the whole environment tends to excitement and the body becomes nervous; consequently most of the issues are wrought out in smaller groups, in Committee meetings and Conferences.

This being the One Hundredth Anniversary of the organization of Home Missions, the work of the Board received due consideration. A rather voluminous report was presented to the General Synod setting forth the work during the past Triennium and offering a program for the coming triennium. The Board presented an itemized Budget of \$489,000 annually. The Synod, although it recognized the needs of the Board, apportioned only \$476,000 among the Classes which is the same amount as that of three years ago. This will mean that the Board will not be able to carry out all its plans for the future, but if the full amount is raised it will enable the Board to carry on its present work. In addition to the regular work, the Synod apportioned the sum of \$20,000 to be applied through the Board of Home Missions for Catawba College in North Carolina, on the ground that this is an institution of learning in a Mission field of our Church which is necessary for the future growth of the Church in that part of the country.

The Rev. Gottlieb Hafner came all the way from Portland, Oregon. He has been pastor in that city for many years and has assisted in the establishment of a number of congregations in and around

Portland so that today we have a Portland-Oregon Classis numbering over one thousand members.

The Rev. Paul Sommerlatte, Edmonton, Alberta, Canada, came all the way from the northwestern part of Canada. At one time Brother Sommerlatte was our Harbor Missionary in New York City. During the last few years he has served as a Missionary at large in Canada. He has been instrumental in keeping the work there alive and in getting its congregations filled with efficient pastors.

The Rev. Dennis B. Shuey, D.D., was one of the most interested men on the floor of the General Synod. For years he served as Missionary Superintendent of the West. He organized a number of our congregations and built many of our Mission Churches in the Middle West. After laboring for fifty years in the ministry he now lives retired at Galion, Ohio.

The Rev. Carl F. Kriete, D.D., has served as President of the Board of Church Erection Fund for many years. He has the work of Home Missions

deeply at heart. During his long and useful pastorate in Louisville, Kentucky, he has built up a strong and influential congregation that is liberally supporting every worthy cause in the Church.

The Rev. Ellis N. Kremer, D.D., of Harrisburg, Pa., for years served as the Secretary of the Bi-Synodic Board and has always manifested a keen interest in Home Missions.

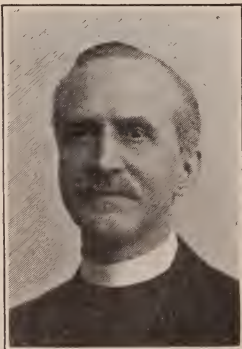
Other names might be mentioned. Superintendent Edward F. Evemeyer came all the way from the Pacific Coast and Dr. David H. Fouse, our faithful Missionary, the son of Rev. Dewalt Fouse, at one time Superintendent of Missions, came from Denver, Colorado. When the Home Missionaries attending the General Synod were asked to stand on their feet, a goodly number were found to be present, and when the pastors serving congregations that were at one time or another receiving aid from the Board were asked to stand on their feet, almost the entire Synod had to arise. "Seeing we are encompassed by so great a cloud of witnesses, let us run with patience the race that is set before us."

NEW MEMBERS OF THE BOARD

THREE new members were elected by the General Synod on the Board of Home Missions. Rev. Charles B. Alspach, D.D., Philadelphia, Pa., takes the place of Rev. I. Calvin Fisher, D.D., of Lebanon, Pa. Dr. Fisher had been a member of the Board for eighteen years

and served it with great fidelity and efficiency.

Rev. Jacob Schmitt, New York City, takes the place of Rev. John Sommerlatte, of Cleveland, O. Brother Sommerlatte was on the Board for six years. He represented the German Synod of the



REV. JACOB SCHMITT,
NEW YORK CITY



REV. CHARLES B. ALSPACH, D.D.,
PHILADELPHIA



ELDER W. A. ASHBAUGH,
BUTLER, PA.

East and his removal to Cleveland, Ohio, made this change necessary. His interest and zeal in the work of Home Missions and especially in that of Social Service were marked.

Elder W. A. Ashbaugh, Butler, Pa., takes the place of the Honorable D. J. Snyder, of Greensburg, Pa. Judge Snyder was on the Board for six years and had proved himself a very valuable member.

THE WOMAN'S MISSIONARY SOCIETY OF GENERAL SYNOD AND HOME MISSIONS

THE Woman's Missionary Society of General Synod is proving itself to be a most valuable and indispensable aid in our Home Mission work. With a membership of almost 25,000, the Society is raising large sums of money for the work at home and abroad and is creating in general a very wholesome atmosphere in all of our churches.

We congratulate the Society upon its new President, Mrs. L. L. Anwalt, who was the efficient Treasurer of the Society for a number of years.

The women of the Church have arranged to support during the coming

While we are sorry to lose those who sat in the former councils with us, we welcome the new members into our fellowship.

The annual meeting of the Board of Home Missions will be held in the First Reformed Church, Lancaster, Pa., on Wednesday, July 14th, to be preceded by the meeting of the Executive Committee on the afternoon of July 13th.

Triennium thirteen women workers in the Home field, involving an outlay of \$16,808. These workers include American Deaconesses, Hungarian Deaconesses, Jewish workers, Japanese workers and teachers among the Indians. In addition to this the Girls' Missionary Guild will contribute the sum of \$2,656 towards the support of these American workers. The Mission Bands will contribute \$800. The Woman's Missionary Society is also planning to participate in the One Hundredth Anniversary of the Board of Home Missions and contemplates to place a substantial gift upon the altar commemorating this historic occasion.

NOTES

The Rev. E. J. Snyder, pastor of Tabor Mission, Philadelphia, celebrated, on May 23rd, his Twentieth Anniversary in the ministry. As a youth Mr. Snyder was confirmed and then, later on, ordained to the Christian ministry by Dr. C. E. Schaeffer, whose great pleasure it was on this anniversary occasion to preach the sermon. The text on the occasion selected by Dr. Schaeffer was 2 Timothy 1: 6—"I put thee in remembrance that thou stir up the gift of God which is in thee through the laying on of my hands."

* * *

Ground-breaking services were held for the new Mission at Glenside, Philadelphia, of which Rev. T. C. Wiemer is the pastor, on Sunday, May 30th. At the morning service the sermon was preached by the Rev. John C. Horning, D.D., of St. Joseph, Mo., Superintendent of the Department of the Central-West. The

ground-breaking exercises were in charge of the pastor, and after a brief service of consecration of the ground, addresses



TABOR REFORMED CHURCH, PHILADELPHIA. REV. ELAM J. SNYDER, PASTOR

were delivered by Rev. James M. Mullan, Superintendent of the Department of the East, and by Rev. Herman G. Wiemer, of Bridgeport, Conn., the father of the pastor.

* * *

The corner-stone laying of the new Sunday School Building of Emanuel Church, York, Penna., was held on Sunday, June 13th. Dr. Schaeffer delivered the address.

* * *

The splendid new church-building for Carrolton Avenue Mission, Indianapolis, Ind., of which the Rev. G. H. Gebhardt is the pastor, was dedicated on June 13th.

* * *

St. John's Mission, Hollidaysburg, Pa., of which the Rev. Charles A. Huyette is the pastor, observed the Sixteenth Anniversary of the dedication of their Church, on May 8th. A large audience gathered to celebrate the occasion. A cash offering of \$850 was turned in and pledges were given for the coming year amounting to \$880. The cash and pledges will more than liquidate the local indebtedness amounting to \$1200.

* * *

The Mission at Holton, Kansas, of which Rev. W. J. Becker is the pastor, very successfully entertained Kansas Classis and the Classical Woman's Missionary Society. They have also just closed a successful Week-day School of Religious Education held in connection with the day school. Mr. Becker says, "Results achieved—Marvelous!"

* * *

The corner-stone of the new Trinity Church, West Hollywood, California

(formerly Sherman), was laid on Sunday afternoon, June 6th. Rev. M. M. Noacker, the pastor, is putting forth every effort to raise the money required for this splendid building, which will be dedicated probably sometime in October.

* * *

During the week of May 16th, Children's Week was observed in Grace Mission, Sioux City, Iowa, of which Rev. L. H. Ludwig is the pastor. One evening was given over to the women and girls who were addressed by Mrs. Frank Jipp, Police Matron of the City, who is also a member of Grace Church; another evening was given over to the men and boys, when a demonstration was presented by the Comrad Boys' Group, and at which Mr. John Mahany, President of the Inter-Church Boys' Council of the City was the speaker. On Saturday afternoon there was a Cradle Roll and Primary Department Party in which the children had a large part. There were about 70 mothers and babies present. A Daily Vacation Bible School is being held during the summer.

* * *

Rev. A. Bakay, pastor of the Hungarian Mission in Akron, Ohio, reports as follows: "We emphasized in our work this month the importance of religion in family life. Our morning preaching services, excepting Pentecost Sunday, were related to the influences of religion in the home. The first Sunday of the month was devoted to the fathers, the second to the mothers, the third to the youth and the last Sunday of the month to the children. Special services and Holy Communion were observed on Whitsunday."

OBSERVATIONS OF THE TREASURER

J. S. Wise

EVER since the close of the recent meeting of General Synod, I have been trying hard to analyze its moods and actions. The mood of one day was not the mood of the next. Consequently, it was led into actions that in some instances are rather conflicting. I have before me several Korean proverbs. The first one says, "One hand finds it hard to applaud." Some very nice things were said about

our Board and its achievements. I can applaud those most heartily. But when Synod faced the cost of these achievements, a situation was created that caused one of my hands to rebel and the heartiness of my applause was more or less arrested. I am not disappointed at the final action on the Budget for Home Missions. Practically all we asked for was granted. I am very thankful for that. I

believe an increased percentage of it will be raised each year. That, likewise, is very gratifying and causes me to look forward with faith and confidence into the future.

However, during the discussions it became quite evident that many of the delegates were "dead against" any increased apportionments for either Home or Foreign Missions, regardless of the demands or needs. I hope I am wrong in this analysis, but it is the one thing that my "one hand finds it hard to applaud." I find it almost impossible to rid myself of the feeling that General Synod said to us, "You have done a great work—we commend you for it, but don't do it again."

Last month, in anticipation of the meeting of General Synod, I wondered what General Synod would say. I wondered whether it would say, "Go forward, stand still or retreat." And now I am in a dilemma. The second Korean proverb says, "A dilemma—no going back and no going forward." I can hardly believe that General Synod meant just that. I am sure it wants our work to go forward. But I am also sure it wants us to move forward cautiously and thereby avoid a larger deficit. In fact, I believe that we are expected not only to avoid a larger deficit but that we are expected to come to the next General Synod with the present deficit greatly reduced. Provision had been made in the budget for its entire liquidation, provided, of course, that the budget would be paid in full. As the matter now stands, I feel that we must be very conservative in undertaking new work, practice the same rigid economy we have always practiced in our expenses and by the most careful supervision and nurture bring a number of our Missions to self-support. That seems to be the "only way out." We cannot mark time indefinitely. "No going back and no going forward" cannot be maintained. We must go forward—be it ever so little—or we will go back quite rapidly. The dilemma lies in the impossibility of standing still.

The Synod looked with favor and heartily commended our activities in raising Church-building Funds. Here is a splendid outlet for our benevolently inclined people. All our pastors should

keep their people informed regarding them. Over one thousand Funds and not one of them raised under pressure! Every Fund on our records was freely and voluntarily given. In many cases they were not only cheerfully but hilariously given. The Lord loves such givers. And so, I am asking that at stated intervals our people be given the information and I am convinced that Church-building Funds will be offered in greater number and in larger amounts than ever before. We need more friends to "boost" them! Will you be a booster?

My last Korean proverb is: "Even death cannot be avoided—why tremble at smaller things?" Synod was in a cautious mood from beginning to end. Its caution prompted it to pare down the Mission budgets to the exact amounts of three years ago. Well and good! Having done that, its second thought got the better of it. "Why tremble at smaller things?" And then it took the following action: "In addition to these amounts, the sums of \$13,000 for Home Missions and \$56,894.00 for Foreign Missions are commended to the congregations and friends of Kingdom work as sacred opportunities for their liberality." There you have it. The old budgets are approved. If you must have the excess as set forth in the new ones—go to it, and get it if you can! On the whole, am I pleased? Yes, quite so!

SELF-SUPPORT

The following Missions went to self-support during the past Classical year: Goss Memorial, Kenmore, Ohio; Calvary, Lima, Ohio; Grace, Toledo, Ohio; Mill Creek-Tamms, Ill.; Grace, Hanover, Pa.; also the First Japanese Reformed Church in San Francisco, California, after having been on the Board for fifteen years. Rev. J. Mori resigned, and was later on appointed as a Missionary at large among the Japanese on the Pacific Coast. He has already visited many centers where Japanese are living and where Christian work awaits to be done. Great opportunities present themselves for Mission work in growing centers like Long Island, New York, where we recently started a work at Bellerose; in Chicago, where we are starting at Maywood; in Detroit, Cleveland, Philadelphia and other points.

REPORT OF STANDING COMMITTEE ON HOME MISSIONS

To the General Synod of the Reformed Church in the United States:

DEAR FATHERS AND BRETHREN :

Your Committee has diligently perused the report of the Board of Home Missions as printed in the "Blue Book" for this 22nd Triennial Session of General Synod, pages 8-63. Our first impression is one of profound gratitude to Almighty God for His abounding favor and signal blessing upon the multitudinous and complex activities of this phase of our church work so successfully carried forward and prosecuted by our Home Mission Board. Especially do we thank God for the faithful and competent leaders who make up the official complexion of this Board; men of action and initiative who love their arduous and exacting tasks; servants of the Church who do conspicuous and inconspicuous service alike with fidelity and thoroughness; modern disciples of the Lord Jesus, the ever-glorious and living Head of the Church, who seek to learn and profit by all that is progressively revealed by His ever present and abiding Spirit. May it please God to continue with physical health and spiritual wealth the executive secretary and all those who labor with him and under him in advisory, administrative and appointive positions. For the establishing and strengthening of the Kingdom of God in the earth is accomplished through human agents divinely directed; this glorious work has been committed to faithful men, who shall be able to teach others also.

Our second impression is one of justifiable pride and genuine joy that in the loving providence of God we are brought in this year of grace, 1926, to the celebration of the 100th Anniversary of organized Home Mission work. On September 28th, 1826, in the Evangelical Reformed Church of Frederick, Maryland, "The American Missionary Society of the German Reformed Church" was organized. This century of missionary endeavor has witnessed marvelous growth and development along all lines. The restricted field of 100 years ago has enlarged until today it encompasses a continent. A relatively small group of devotees of a century ago

of other trained leaders throughout continental North America. It is a far look, but an inspiring one, from the day when the word budget was applied only to small bundles and money designated for missions was scarcely perceptible, to this day of a budget of approximately half a million dollars to finance the Home Missionary work of our Church for one year. 277 Missions are supported in the United States and Canada, representing a combined membership of 37,800 souls, and a Church School enrollment of 34,048. During the past triennium, exclusive of Church-building Funds and Forward Movement receipts, \$826,667 was received, which is \$222,818 in excess of the amount received during the preceding triennium. Total receipts from 1923-1926 were \$1,315,501.

Among the many facts of interest with which the report teems, we note in particular the following:

During the triennium 23 new Missions were enrolled, while 25 Missions went to self-support, and 8 were discontinued on the roll.

In October, 1924, the Board of Home Missions of the Synod of the Northwest, of the Synod of the Midwest, and of the former Central Synod and the Board of Church Erection Fund of the same Synods, consolidated and were incorporated as the Department of the Northwest of the Board of Home Missions of the Reformed Church in the United States. This action unites and solidifies the entire Church in the task of Home Missions, and its consummation is an achievement which calls forth our heartiest approval and sincere thankfulness. This Department of the Northwest contains 63 Mission charges or 80 organized congregations, besides the Winnebago Indian School and several unorganized fields.

In the Department of the East 7 Missions went to self-support, which when enrolled as Missions had a combined membership of 334 (an average of 38), but which at the time of going to self-support had a combined membership of 2,588 (an average of 370).

In the Department of the West the average offerings for current expenses last year were \$23.33 per member, and for benevolence \$7.63; a total of \$30.96 per member. The total offerings for benevolence exceeded the appropriation of the Board for this Department by \$598. The title of the Department of the West has been changed to Department of the Central West.

The Department of the Pacific Coast is seeking to organize a Reformed congregation among the 8000 Hungarians in Los Angeles. The work among the Japanese was somewhat disturbed by the passage of the Japanese Exclusion Act by Congress. The Woman's Missionary Society of General Synod through their Thank-offering made possible the erection of a Community House in connection with the Japanese Mission in San Francisco. God bless and prosper this noble and generous army of Christian women who emulate "certain women . . . Mary that was called Magdalene . . . and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto them of their substance."

In the Immigrant Department the Harbor Mission in New York has curtailed its activities due to the changes in our Immigration Laws. There are 60 Hungarian congregations in our Church, all except six of which receive aid from the Board. 22 Hungarian students are enrolled in the Seminary, College and Academy at Lancaster, Pa., and several Hungarian beneficial orders are making substantial contributions to the Educational Fund annually. Two Czech Missions are supported. Jewish work is conducted in Philadelphia by the W. M. S. G. S. Work at the Jewish Mission in Brooklyn, N. Y., has been suspended by the Board because of the withdrawal of the Missionary, Rev. Wulfken, and because of the unfavorable conditions in general.

In the Church-building Department there are now 1006 completed Church-building Funds representing a total value of \$701,823. 121 Church-building Funds were received during the past triennium. Church-building Fund No. 1000 is a

Memorial Fund of \$25,000 to the Rev. A. C. Whitmer in loving memory and in recognition of his long years of service as a Home Missionary Superintendent and as the founder of the Church-building Funds. Legacies totaling \$34,060 were received by the Board. In addition to the completion of the Japanese Community House in San Francisco, at a cost of \$44,669, the W. M. S. G. S. contributed four Church-building Funds, and now have to their credit a total of 92 Funds. The Society also supports 17 women workers employed by the Board as Deaconesses and Social Workers.

has with succeeding generations increased to a highly organized corps of trained leaders that directs and supervises a host

All this is cause for unbounded gratitude to God.

We thank Thee that Thy Church unsleeping,

While earth rolls onward into light,
Through all the world her watch is keeping,

And rests not now by day or night.

As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

The Sun, that bids us rest, is waking
Our brethren 'neath the western sky,
And hour by hour fresh lips are making
Thy wondrous doings heard on high.

So be it Lord; Thy throne shall never,
Like earth's proud empires, pass away,
But stand, and rule, and grow forever,
'Till all Thy creatures own Thy sway.

The following recommendations are presented by your Committee for your favorable consideration.

1. That this General Synod, in 22nd Triennial Sessions convened, recognizing the gracious providence of Almighty God, engage in a season of prayer in which shall be voiced the thanksgiving of the Church for unnumbered mercies and blessings, especially as vouchsafed to our beloved Zion in the century of organized Home Missionary work, the centennial observance of which we are privileged to celebrate this year.

2. That the Church, through the General Synod, herewith expresses its grateful acknowledgment of the effective and efficient labors of the Board of Home Missions, and also its entire confidence in and reliance upon the Board as now constituted.

3. That we unite with the Board of Home Missions in the expression of deep sorrow and of loss sustained in the Home-going of nine fellow-laborers: Rev. F. M. Erdman, Rev. T. F. Stauffer, Mrs. Elizabeth Basso, Rev. Thomas J. Hacker, D.D., Rev. Alpha K. Kline, D.D., Rev. Albert F. Bock, Elder Christian M. Boush, Rev. Andrew Kish, Superintendent David A. Souders, D.D.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest,
Alleluia!"

4. That proper recognition be made of the continued helpfulness and loyalty of the Woman's Missionary Society of General Synod, and that the president appoint a special committee to convey the greetings of this reverend body to the W. M. S. G. S. now in session in Trinity Reformed Church, Philadelphia.

5. That we rejoice in the ever-increasing liberality of our people, who more and more are becoming conscious of and appreciative of their stewardship responsibilities. We heartily commend all phases of our Home Mission work to the Synods and Classes, and request that these bodies affectionately urge the congregations within their bounds to accept their full share of the Apportionment, seek earnestly and conscientiously to pay it, and appropriate to themselves the blessings which accrue to those who practice the grace of liberality.

6. That through the Synods and Classes we recommend the observance of the period from September 28th, 1926, to the second Sunday in November, 1926, as a special Home Mission season in commemoration of the 100th Anniversary of our organized Home Mission work, and further that liberal gifts on the part of all our people for this worthy cause shall make this season forever memorable.

7. That General Synod approves of the action of the Board of Home Missions in creating the Departments on Evangelism and on Rural Work; and heartily commends the Board for this forward step. Also that we urge Synods and Classes to co-operate in developing these important phases of religious activity. Further that we view with satisfaction the appointment of Mr. Ralph S. Adams as Superintendent of the Department on Rural Work, and extend to him the privilege of addressing General Synod at this time.

8. That General Synod urge the whole Church through all its judicatories to foster the work of promotion and of missionary education as conducted by the Board, constantly seeking to recruit the ranks of the Missionaries and Missionary workers, and through every available help, particularly through *THE OUTLOOK OF MISSIONS*, *The Reformed Church Messenger*, *The Christian World*, and the *Kirchenzeitung*, become more and more informed concerning the great Missionary enterprise of the Church.

9. That General Synod requests all Classes to relieve the Board from giving sustentation to any congregations within their bounds which are not distinctively of a missionary character, and likewise bring to the attention of the Board those fields within their bounds which are full of promise and not otherwise provided for.

10. That we rejoice in the continued growth of our Church-building Funds, and we commend anew to the entire constituency of our Church these Funds as most helpful in establishing and strengthening of Missionary fields; and that our people remember the cause of Home Missions in making liberal gifts to the Board, by annuities, bequests or memorials.

11. That General Synod approves of the Board's plan of selling bonds in the financing of its work, and asks the favorable attention of the entire Church to this most helpful and safe form of investment.

12. That General Synod herewith instructs the Board of Home Missions to restudy the whole situation of the Jewish Mission work in Brooklyn, with

full power to resume work, initiate new work, or abandon all work among the Jews at this place.

13. That the Pronouncements of the Commission on Social Service, transmitted by the Board of Home Missions to the favorable consideration of General Synod, be now carefully weighed, time being devoted to a reading of the same in their entirety, and adopted by a unanimous rising vote, in which this General Synod of the Reformed Church in the United States, speaking for and in behalf of its entire membership, unequivocally declares that War is utterly contrary to the spirit and teachings of Jesus Christ, and must ultimately disappear as the ever-coming Kingdom of God gains sway in the earth—and to the accomplishment of this most desirable end, we now consecrate ourselves. Further, that while

the Federal Prohibition Amendment in itself is powerless to effect changed hearts and create righteousness, yet as the purpose of the giving of the law was and is to be a schoolmaster to bring us to Christ—so the Federal Prohibition Amendment is a most effective measure to bring the nation to the Biblical ideal—"temperance in all things." And, finally, that the only hope for the salvation of the world of human kind in all its personal and social relationships is the Gospel of the Son of man, and the redemptive power of Jesus Christ, the son of God.

Respectfully submitted,

PAUL W. YOH,
EDWIN H. ROMIG,
F. S. ZAUGG,
F. H. LEMKE,
PAUL C. E. HAUSER,
WM. KOCK.

"OUR HOME MISSION WORK OF THE EAST"

THE above is the title of a most interesting paper read before the Ministerial Association of the Reformed Church in the Lehigh Valley, by the Rev. E. E. Sensenig, pastor of St. Paul's Mission, Allentown, Pa., on Monday, June 7th, 1926. We have taken the liberty of making certain excerpts from the same and present them to our readers as follows:

"If the old adage is still true that 'He who knows the least says the most,' then, indeed, this paper will be a remarkable contribution to the wisdom literature of the Reformed Church. Whatever information may be contained in this paper is not my own, but has been secured from reports and from answers to a questionnaire submitted to each of the Missions of the Eastern Synod . . . I have learned much more than I can ever expect to place on paper. Many things have come to me in confidence from the men in the service. This much I may, however, say I have, or at least I hope I have learned—that is, to feel that I am no longer the ONLY Missionary with a peculiar field and a task peculiar to myself and community, or one different from every other, for every fellow has his peculiar problems and also corre-

sponding tasks, and each one needs an individual solution. There is no set prescription for the Missionary's troubles, no set formula for the solving of his problems, and no particular medicine to give or to take."

Mr. Sensenig then quotes from the report of the Board of Home Missions to the General Synod. He also gives a list of the Missions in the Eastern Synod, located as to Classes, showing the membership, Sunday School enrollment, value of property, present indebtedness, whether or not there is a parsonage, and the number of years each Mission has on the Roll of the Board. He summarizes as follows:

"The total valuation for 26 church properties is \$1,104,500.

"The total valuation of the 13 parsonages is \$100,600.

"The amount of indebtedness on 19 Missions is \$437,090.

"The amount of years the 25 Missions are Missions is 302 years or about 12 years on the average.

"The problem of housing the Missionary and his family if it is not yet a serious one may become one sooner or later, and the danger that it will be a real problem sooner than we may expect. In looking

over the records I find that the following exists:

"East Pennsylvania Classis has 11 parsonages for 35 charges.

"Lebanon Classis has 17 parsonages for 22 charges.

"Philadelphia Classis has 27 parsonages for 36 charges.

"Lancaster Classis has 30 parsonages for 36 charges.

"East Susquehanna Classis has 17 parsonages for 20 charges.

"West Susquehanna Classis has 19 parsonages for 21 charges.

"Tohickon Classis has 14 parsonages for 23 charges.

"Goshenhoppen Classis has 11 parsonages for 14 charges.

"Lehigh Classis has 17 parsonages for 33 charges.

"Wyoming Classis has 20 parsonages for 25 charges.

"Reading Classis has 7 parsonages for 19 charges.

"Hungarian Classis has 5 parsonages for 5 charges.

"203 parsonages for 280 charges or 70% of the ministers live in parsonages, while less than 50% of the Missionaries must live in any house they may be able to get and put up with conditions agreeable or not. The Hungarian brethren are well taken care of, and in some of the Classes every minister, but the Missionary is provided with a suitable and comfortable home to dwell in. Strange as it may seem, when the question was asked as to what the Missionaries want, no one asked for a parsonage. This does not show that they are neither wanted nor needed. It only goes to show the extreme sacrifice these men endure for the cause they are engaged in, forgetting their own comforts in ministering to the wants and needs of others.

"Concerning the increase or decrease of membership, 17 of the Missions that have reported say that they have had a steady and healthy increase in membership. 3 of them report that they are just about holding their own, whereas two are making a desperate struggle to hold on to their quarters, the Jews, the Italians and the Catholics buying up the properties all around the Mission and locating there.

The other claims to be losing out on account of poor buildings and improper equipment. . . . Of the 25 Missions reporting, 292 members were admitted by confirmation, 164 by letter, 230 by reprofession, 23 by restoration, making a total of 729. Of the 23 Missions reporting their losses, death claimed 58, while 140 were dismissed by letter, and 182 erased, or total losses of 380. It is only reasonable to suppose that many of those that were granted letters of dismissal united with some other Reformed church, and thus were not lost to the Kingdom, but merely transferred, thus the real losses were 58 by death and 182 by erasure or 240. To the Missions, however, 729 less 380 is 349, a net gain in one year. At the same time the entire Eastern Synod of 567 congregations, gained only 1690 members. Subtracting the Missions from the total we find that the 542 other congregations gained 1341 or an average of $2\frac{1}{2}$ members per congregation, whereas the 25 Missions gained an average of 14 per mission, the rate of increase being six times that of the established congregations. . . . To raise the question of 'Is there a future for your Mission?' would in the face of these facts be sheer silly babble, especially when we consider the question as a whole.

"The matter whether a given community is building up, increasing in population, is not always a solution for the progress of the Mission. It is plainly seen that in many sections houses go up at a rapid rate, but the question is—who occupies them? Recently in my own section a housing corporation erected 42 houses for renting purposes. So long as I was in touch with the men who had the renting of these houses, out of the 42 houses I had one or more Sunday School pupils from almost every one of these houses, but later on those houses were sold to the highest bidder and now I do not have one family out of the 42. Through the transfer and the sale of the houses I lost control and anybody and everybody moved in, mostly Slavonian Catholics. In another instance, a company erected nearly 100 houses, and of course they had their circle of acquaintances and out of the 100 not one family

was gotten for our Church. Not how many houses, but how many families that believe in the faith and doctrines of the Reformed Church assures success to a Mission. And yet the genius of the Reformed Church is demonstrated by the various classes of people it has to deal with, and the power it has to assimilate or absorb. One Mission drew very heavily on the Evangelicals, another on the Methodist Episcopal, another secured a large number of Lutherans, Presbyterians and Baptists, while another secured a large number of Catholics. Can the Missionary and the Mission adapt themselves to the community into which the Lord or the Board has placed them; to labor with store clerks, commuters, professors, laborers, salesmen, collegemen, church and unchurch, godly and ungodly, high and low, rich and poor, cultured and uncultured? While I am not in a position to answer this question, yet I feel that the Reformed Church has a sort of genius in adapting herself to the various needs of the community. In my present class of 20 there are 2 Hungarians, 1 Italian, 1 Austrian of American birth, while 16 of the 20 came out of non-church-going families, Baptists, Evangelicals, Lutherans, Catholic and some who do not know how the inside of a church looks.

"With regard to other denominations to which members once belonged, I find that 209 came from the Lutheran Church, 170 from the Presbyterian, 128 from the Methodist Episcopal, 52 from the Episcopalian, 46 from the Evangelical, 41 from the Catholic, 28 from the Baptist, 5 from the Mennonites, and fully 100 came from practically "no Church," while one was once a Jew. Figures show that the Missions added a large number of members who did not stay with the church or Mission for some reason or other. In many cases more than twice their number came and went again. . . . And yet if the Missions serve but as way stations along life's highway where weary pilgrims can stop off and rest and receive comfort for a brief season . . . are not these Missions then the wells, and the springs of cold water, serving humanity on its search of God? The problems of the

Missions lie not so much with the 'comers and the goers' as they do with the 'squatters' of the Reformed Church who come in and squat close to the Mission and sit there, and in no way help or encourage the Mission or the Missionary in his efforts. And when they desire spiritual food they turn their eyes to the flesh pots of Egypt, from whence they migrated. These conditions are the real hindrance to the progress of the Missions. Out of the 27 Missions reported, only two claim that they have no Reformed people living within their parish that do not belong to them. . . . In many a case enough Reformed people live within the vicinity of the Mission that if they would unite with the Mission and work with it the Mission could and would go to self-support in jig-time and make things hum for the Kingdom.

"On the whole the Missions are ideally located—at least so the men on the field say. . . . On the whole the equipment is fair, some are exceptionally good, while a number make a very strong appeal for better buildings and better equipment which no doubt they should have. . . . Yes, some want pipe organs, some want finer buildings, and some want parish houses to house their young people and give them such wholesome recreations that the present age needs and demands. . . . The movies, the circus and the enterprises that launch out into the deep get the crowds. We must enter the lists. We must compete. We must do and dare. We must go after the game and go after it hard and thoroughly prepared.

"The question of trained leaders, deaconesses, leaders and directors of religious education, why, yes, certainly these are good and excellent, but so was Saul's armour for Saul, but little David could not use it because he was not broken into it, and besides it was too big for him. Those Missions with well equipped plants feel that they ought to have these assistants; those not so fortunate feel that equipment is the first thing needful.

"Are the Missions crippled by heavy and burdensome debts? It seems that

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THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

A CRITICISM

THE March number of the *OUTLOOK OF MISSIONS* carried in this Department a symposium on the question: "Why Prisons?" This was made up from articles published in *The World Tomorrow* some time since, written by men and women of standing in their respective spheres of service and noted for their "advanced" views.

We received a criticism of the views expressed in these articles to the effect that they were destructive, and of the Department that it is "one-sided" in its material. We very much appreciated the criticism. At the beginning of this Department in the *OUTLOOK OF MISSIONS* we solicited criticisms of any kind; but they have been so one-sidedly favorable, that quite naturally we are a bit over-enthusiastic about having gotten a criticism with a "punch" in it.

This provides us an occasion for saying that it is the purpose of this Department to provide material dealing with social questions covering as wide a scope as possible, and presenting the various important different views with which we are familiar. We are not trying to be propagandists. We are trying to be as illuminating as possible. We should greatly appreciate more criticisms than we receive if our readers will only be tolerant of those whose views may differ from theirs. Our method is not controversial. We are trying to follow the method spoken of today as "co-operative thinking," believing, as a young fellow recently put it regarding a proposition in which he was interested, that in a time like this we need as many heads as possible to consider the problems we have to meet.

Representing the "other side" of the question of the treatment of convicts, we are pleased to present, following this introduction, an abstract of a recent article in *Scribner's* by Judge Nott that has attracted considerable attention.

CODDLING CRIMINALS

By JUDGE CHARLES C. NOTT, JR., Court of General Sessions, New York.

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Judge Nott begins his discussion quite properly by defining crime as he understands it. A crime, he says, is not necessarily a sin, nor is a sin necessarily a crime—none of the seven deadly sins denounced by the church are crimes. The law is not concerned with sin but with crime. It is the function of law to prevent crime. It seeks to do so by prohibiting it and to make its prohibition effective fixes penalties—"varying punishments for various crimes" according to their degree of danger to the public good. This is a fundamental distinction to be kept in mind in dealing with convicts.

Not reformation of the sinner but punishment as a deterrent to crime should be our aim in dealing with convicts. This distinction is precisely what "a large, influential, well-meaning and extremely vociferous body of people and organizations"—at least in New York, have not been doing. The result, on this one point, has been to diminish the force and effect of punishment as a deterrent to crime while on the other the increase in the amount of reformation effected over that obtained by the old system has been negligible. Instead, in New York, where the "coddling" system has been in use for at least twelve years, the proportion of second offenders has substantially increased.

As to the reformation of the convicts, Judge Nott points out that of necessity a prison is a most unfavorable place for that sort of work. Reformation requires individual effort of a high order of spiritual quality, a favorable environment and associations, and long continued watchfulness and care none of which can be provided in a prison. The furnishing of baseball games, movies, theatrical shows, banquets and flowers, as a means to reformation is a delusion, if we understand Judge Nott's position in this matter. At the same time all this attempt to rehabilitate the convict has the still more unfortunate effect of defeating the purpose of punishment as a deterrent. This is evidenced by the increase of crime.

Other features of the "coddling" system that defeat the purpose of the law without effecting the reformation of the convict are the provisions for cutting down "enormously and unreasonably" the terms of imprisonment by "commutation for good conduct," "compensation for efficient and willing service," and paroles. The practical working out of the Indeterminate Sentence Law has been that every first offender has been liberated as a matter of course on his minimum term, without regard to the nature or gravity of the offense committed which may be further increased by time for "compensation for efficient and willing service." The "flat sentence" of a second offender is cut down by both "commutation" and "compensation." The result of all this has been that now a discharged convict knows that if he should subsequently be sentenced, he will retire from the world for a sufficient season to enable him to get the alcohol and venereal disease out of his system, will work minimum hours, get a maximum of recreation and entertainment, and may, if his soul rises above the frivolities of prison life, also acquire an education or learn a trade."

Judge Nott believes, however, that convicts have rights which the State is bound to respect. They should not be treated with cruelty or brutality, nor kept in unsanitary surroundings—such as the old cell block at Sing Sing. "But if the State confines its prisoners in sanitary prisons,

segregates the first offenders from the 'second-timers,' affords opportunity for education and self-improvement, teaches a useful trade and helps discharged convicts to obtain employment, it has discharged its duties to them, and not only is under no obligation to make their term of imprisonment easy and agreeable, but should carefully refrain from doing so, substituting a strict and firm discipline for the recreational methods now in vogue."

It is Judge Nott's conviction that if persons—and criminals—*knew* in advance that punishment would follow a contemplated crime, law violations would be greatly diminished. The violations of the Volstead Act are to the point.

"Crime is not less in the twentieth than in the eighteenth century because punishment has been diminished; but punishment has been diminished because crime is less." Punishment must not be made more severe than is necessary to accomplish its end, but when it is so relaxed as to become no punishment at all, of course, it fails to act as a deterrent, which is the condition existing in the United States today.

Practical Suggestions

Classes should go farther in the consideration of Home Missions than the mere passing of formal resolutions. These resolutions should be translated into practical terms by kindling new Missionary impulses in the people, by launching out and establishing new Missions in promising fields, by laying generous gifts on God's altar for this challenging work. Pastors should call the attention of their people to the importance of Home Missions in the program of the Church. Persons of wealth should be asked to remember the cause in their wills, and also to place annuities with the Board of Home Missions. In its effort to refinance its work, the Board is offering serial coupon bonds for sale. This is a perfectly safe investment. It will assist the Board in financing its work and also furnish a suitable investment for people of means. Definite information will be given upon request.

HEALTH STUDY CLASSES

AMONG our public assets none ranks higher than Health. This is evidenced by the State Departments of Health that presumably all of the States of the Union have organized, and the existence of the American Health Association, with affiliated State Public Health Associations. Through these agencies there are many opportunities for churches, or church groups, to co-operate in the promotion of this important phase of social service. Hardly anything of greater importance could be suggested than that of getting the younger groups of church people, especially young married people who are setting up their homes, interested in community health.

Many communities all over the country today have local health associations affiliated with a State Health Association of some sort. There are many more, however, that do not have these health agencies, and furnish fresh fields for the service of church groups of social outlook.

The Pennsylvania Tuberculosis Society is promoting group study of community health problems. Doubtless a similar organization is doing the same thing in other states. Text-books are used as a basis for these group studies, known as the National Health Series, produced and endorsed by the National Health Council. These books should prove of great value to groups within the congregations of

local churches. They are available through local tuberculosis societies or can be secured through the State Society, at a cost of thirty cents per volume—the cost of printing. Accompanying and supplementing these books is a series of leaflets, prepared by the Women's Foundation for Health, giving simplified reviews of the books, bringing them easily within the understanding of the laity, and questions to aid in making their use of the most value. The purpose of these study classes is to bring to the individual the fundamental principles of health building and the simple facts that we should all know about various diseases. The course aims to help the citizen in assuming an intelligent responsibility for his own moral and physical development, for that of his family, and also for the development and protection of community health. In addition to the study classes the Pennsylvania Tuberculosis Society has a library of health films available for use in local fields if engaged some time ahead. (Address at 311 South Juniper Street, Philadelphia, Pa.)

This is just one of many channels that are open for social service on the part of church people who are feeling a sense of responsibility for their communities as well as for themselves and their families. The State Departments of Health or the State Welfare Departments are doing a vast amount of valuable work for the public good, with which, on the part of individuals and groups throughout their respective States, there are almost unlimited opportunities for co-operation.

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those who have the largest debts seem to be the happiest, and especially so since they have made the debts themselves, unless unforeseen circumstances arose and altered their plans so much that there is but one thing inevitable, either sell out or be sold out and move. The trouble is not nearly so much the size of the debt as it is the size of the Missionary. He is big enough to rise up to the occasion and

pull a big thing across. There are plenty of men big enough to fill the pulpit but not big enough to fill the pews or the church treasury.

"How then shall we hold the fort until He come? It is very interesting to notice the staunch loyalty paid the Catechetical method. . . . O how our hearts beat high with joy whenever we hear that glorious word, HEIDELBERG."

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

NOTES

WE are glad to welcome as a new member of the Board of Foreign Missions, the Rev. Dr. E. W. Lentz, of Bangor, Pa. He has always been an ardent advocate of world-wide missions, and we are sure he will be a great help in carrying forward the work of kingdom extension in all lands.

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The sixteenth triennial report of the Board of Foreign Missions which will be ready for distribution about August 1, is one of the best in every way that the

Board has presented to the General Synod. It is well illustrated and cannot be but informing to our pastors and people. Send for it.

* * *

The Executive Committee of the General Synod held its initial meeting on June 29th. The members made a careful study of the instructions given them by General Synod and we expect some constructive work to be done by this ad interim committee. It is well chosen in its membership, and fairly represents all sections of the church.

THE NEW JAPANESE WOMANHOOD

THIS is a book that could only be written by a person with the originality and experience of Dr. Allen K. Faust. It strikes out along new lines of research into the inner life of the women of Japan, and with a discerning mind and sympathetic heart portrays the noble heart of the Japanese womanhood. The author has spent 25 years in Japan; most of the time was devoted to the mental and moral training of thousands of girls and young women. He has had rare contacts in the study of his subject, and in preparing

this informing volume has made a real contribution to the literature of Japan. While the book is not a novel yet the reader will immediately feel the touch of the true novelist whose sole aim is to give a vivid portrayal of the high ideals in the minds and hearts of the present-day women in Japan. We bespeak a wide circulation for this valuable publication. It is on sale with the Publication and Sunday School Board, 1505 Race Street, Philadelphia, and the price is \$1.50 post-paid.

A WINDOW INTO THE HEART OF A MISSIONARY

Mrs. Snyder and I were glad indeed to be at the meetings of General Synod and of the Woman's Missionary Society. We trust and pray that the Church at large will respond to the appeals and pay the full Home and Foreign Mission apportionments and that the churches will also consider the assigned apportionments to the various Classes as the minimum amounts to be raised and given. On the one hand there is the great appeal of the work on the field, and on the other we have an increasing amount of detailed work that is being fostered by the local church and the local community. There are many interests, and worthy ones, too, that are claiming a part in the regular

and benevolent giving of each church member. I do not see how we can stand still or move backward in our work in China, for we have been as careful as we know how to be—and the immensity and need ever urge us forward. Some of us put much of our salaries and practically all of the personal gifts (that come once in a while) into some phase of the work. My hope is that there will be more individuals and more local congregations that will support special interests over and above the apportionments. There has been steady progress in the last few years along this line, and I believe it will continue.

Akron, Ohio

GEORGE R. SNYDER.

GREETING FROM THE HARTMAN FAMILY, CHINA

(By action of General Synod, this splendid letter appears in the OUTLOOK OF MISSIONS.)

Yungtui, Hunan, China,
April 12, 1926.

General Synod of the Reformed Church.

Dear Fathers and Brethren:

IT would be a great privilege to be present and receive the inspiration and help which comes from such a gathering as our General Synod. We hope to be with you in spirit, though we are on the other side of the globe.

While you will be faced with many problems, yet we feel that one of the most important is that of our Church's part in the evangelization of the world. When Christ spoke His farewell word on earth and gave the world-encircling command to carry the Gospel to all peoples, He also promised His presence and power. His disciples were to wait for the infilling of the Holy Spirit, then to go forth with and in that power to bear testimony at home, in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the world.

Our evangelistic force in China has been left in a depleted condition, through accident, sickness, and furlough. We realize that we should not trust in numbers, yet at the present time, with such scattered workers, it is very difficult to hold the line. As you no doubt have heard, there are great thunderbolts of opposition being hurled against the Church today. Our infantry are truly infants in Christ and need a lot of cheer and strengthening to withstand so as to hold the lines. Because of difficulties in travel, we are separated from Shenchow equal to the distance in time between Philadelphia and St. Louis. Shenchow to Yochow is more than the distance in time from New York to San Francisco.

Our Church has been zealous in educating the head of the Chinese, but can we say that we have put equal effort into sending evangelistic workers to win the hearts and save the souls of these multitudes in the bondage of sin and superstition? Christ's promise of power was that

it should be given so we could bear testimony. Therefore, it is very necessary that those sent to the foreign field really have a testimony to give. China needs the Gospel far more than she needs a lot of our American ways and ideas.

It is very painful to be serving at the frontier and be continually conscious that the Board is carrying a heavy debt. Friends, what is the cause of this great indebtedness? Let us face it squarely and bring about a solution which will glorify our Heavenly Father. Is the Reformed Church's credit short at the Bank of God, the supplier of all needs? We do not want to think of such a thing—certainly we have many earnest intercessors. Have we been too generous in our support and equipment of some of our institutions abroad? In this there may be difference of opinion. Here is undoubtedly food for serious consideration. Have we made mistakes in our policy of administration and approach to the people? If so, let us be willing to make the change with hearts full of love and be willing to serve rather than command. Has our example inspired the people in foreign lands with a devout trust in God, or have we caused them to feel that our trust was in arms and money? I feel that these problems are large enough to be faced by the entire Church rather than merely passed over to a small group to struggle with.

Just now we are in the midst of a famine. We must daily look into the faces of those who show the marks of hunger. Also, from morn to night we hear the wail for food. We are feeding about one hundred children, twice a day. You who have never been brought face to face with really starving people cannot realize the awful condition of these people. Yet, even worse is their religious condition. Their heavy hearts are filled with all sorts of sin and superstition. There is fear at every move. Jesus Christ, the Saviour of the world, the true bread sent down from heaven, is unknown to multitudes of them. Shall we continue to allow them to starve spiritually or will we give them the everlasting bread?

The native church here in China is in extreme need of the earnest prayers of Christians, whose prayers have power at the throne of Grace. She very much needs evangelistic leaders, men and women, who can bear testimony to the saving power of the blood of Jesus Christ. The need is for men and women who are willing to be the unseen guiding and strengthening hand, willing to take second place that they may develop the local workers. It means those who can carry into practice Paul's exhortation on

love in I Corinthians 13. Is it not also true that the Home Church needs to look within her own doors and see that she is a truly life-giving stream from the true Fountain Head? Weakness at the Home Base means a lack of spiritual strength on the firing line.

May the meeting of General Synod this year be one of great influence and blessing. We remain your most humble servants on a portion of the frontier in China.

REV. AND MRS. WARD HARTMAN.

PERSONAL REPORT OF DR. STAUDT

THE year has been filled with a variety of activities. Most of my time and strength has been given to the Boys' School. I have taught in the school from five to six hours every day, and I am glad to say that I enjoyed every minute of it. I have been teaching Bible, Ethics, English and History to the higher classes in the school. Then, the administrative work of the school took much time. I collected the tuition from the scholars every quarter and in the opening of a new school there was much planning to do in arranging a curriculum, grading pupils, furnishing the class rooms and organizing the work. The responsibility of disciplining was, however, to a great extent taken over by my teachers.

Two months were spent last summer in Lebanon, part of the time being given there to the study of Arabic. I also continued the study of Arabic since my

return from Lebanon, taking a lesson every day.

Throughout the year I preached on an average of nearly twice a Sunday. I preached for the Arabic congregation through an interpreter, for the Indians, and since the first of the year a Sunday evening service has been regularly held in our house. This service was started mainly for the benefit of the teachers of the school, but others gradually came in so that now we have a congregation every Sunday night of about 20. The request has come that a larger number be invited to this service, and this may be done after Easter.

The school has also given an opportunity for me to give many helpful talks to the students, both at the morning Assembly and at the Brotherhood meetings.

In short, the year has been filled with hard work and a variety of activities.

C. K. STAUDT.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of May

Synods	1925			1926			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$29,080.18	\$1,256.59	\$30,336.77	\$30,527.70	\$2,684.65	\$33,212.35	\$2,875.58	
Ohio	9,474.44	1,040.60	10,515.04	12,333.80	739.95	13,073.75	2,558.71	
Northwest	159.20	20.35	179.55	217.47	5.00	222.47	42.92	
Pittsburgh	13,111.16	322.65	13,433.81	12,108.77	285.90	12,394.67		\$1,039.14
Potomac	7,803.14	1,100.96	8,904.10	11,903.33	250.66	12,153.99	3,249.89	
German of East.	1,052.53		1,052.53	301.00		301.00		751.53
Mid-West	2,392.60	235.53	2,628.13	4,761.11	113.77	4,874.88	2,246.75	
Annuity Bonds		5,300.00	5,300.00					5,300.00
Bequests					355.21	355.21	355.21	
W. M. S. G. S.		3,585.34	3,585.34		179.25	179.25		3,406.09
Miscellaneous		5,044.61	5,044.61		210.00	210.00		4,834.61
Totals	\$63,073.25	\$17,906.63	\$80,979.88	\$72,153.18	\$4,824.39	\$76,977.57	\$11,329.06	\$15,331.37
								Net Decrease \$4,002.31

A VISIT TO A DESERT TRIBE

By Rev. Calvin K. Staudt

WE had a long-standing invitation from a Bedouin sheikh to visit him and his tribe. The name of the tribe is Beni Tamim. The sheikh and his people are Shiah Moslems, and they live summer and winter out in the open desert in black tents. The tribe, we were informed, consists of a thousand able-bodied men—which means that, with women and children and aged, there are about ten thousand souls. They are the real Arabs of the desert.

Early one Friday morning a party of five Americans and three Syrians left in two automobiles to visit this desert tribe. We spent the whole day with them and were most gloriously entertained by them. Driving for a distance over barren stretches of land, we unexpectedly came upon a city of black tents, surrounded with myriads of sheep and goats and with golden grain fields ripening in the hot sun. Then, crossing canal ditches and meandering among the tents, we reached the large and airy tent of the sheikh. Here we were received with that rare and fine hospitality unknown to the West.

We were met by the sheikh, Hassan Suheil, and his three brothers, who con-

ducted us to the big, open tent where everything was in readiness for us. Soft cushions were spread out over the carpets for us to sit upon and here we reclined for hours talking with the sheikh who had taken his seat in the middle of the tent. Around the edge of the big rectangular tent sat the leading men of the tribe—well nigh a hundred strong. Here the poet entertained us with his poems, the story teller regaled us with his oft-repeated tales, the songsters, swaying their bodies to the rhythm of the music, sang of arms and of men even as Homer and Virgil had done in their day and generation.

The ceremony of drinking coffee in a Bedouin tent is an important act of etiquette and must be punctiliously observed. The coffee pots are kept on live embers in the tent day and night for the guest who may arrive unexpectedly at any time. Though the coffee was exceedingly bitter we screwed up our courage to accept more than one cup.

In due time dinner was served, which was the great event of the day. A bushel of rice, mixed with raisins, was cooked, a fatted sheep was slaughtered, and a



AN
INSIDE
VIEW
OF THE
TENT
WHERE
DR. AND
MRS.
STAUDT
WERE
ENTER-
TAINED

number of chickens were killed. When all this was prepared it was piled on a big metal tray measuring five feet across. It took three husky men to carry this tray into the tent. Of course, there was no table nor chairs and we were obliged to sit cross-legged on rugs around the tray. Neither were there spoons, nor knives, nor forks, nor plates; we had to eat Bedouin style with our hands out of the common dish. We rolled and squeezed the rice with our hands into balls and threw them into our mouths. We took hold of chunks of mutton and pieces of chicken and ate as our ancestors must have done when they lived a primitive life. The leben we drank out of a common bowl.

After we had eaten all that we possibly could of the good and bountiful supply placed before us, a tall Nubian slave, whom the sheikh had bought at Mecca, came around to each one of us with the basin and the pitcher and towel, enabling us to wash our greasy hands. But what became of the food on the big platter that we could not eat? We, the guests, were the first to be invited to sit around the big tray and eat. Each one of us made a little hole in the food but after all the impression we had made on the rice and mutton and chicken was scarcely perceptible. The food, however, was consumed. The hundred men who sat around the tent and watched us eat, ate what we had left, which was about nineteen-twentieths of what was cooked.

In our party was a doctor—a personal friend of the sheikh—and in his ministration to the tribe a Biblical scene was enacted. Soon after we had arrived it was noised abroad that a doctor had come to visit the sheikh; and they brought to him all who were sick of divers diseases and he healed them. All day long the doctor was busy diagnosing, and healing and prescribing for malaria, trachoma, plague, consumption, etc. Even the sheikh's little boy was stricken with a loathsome disease, which if not cured would mean death in a few years. What a field this is for medical service and how much good a Christian doctor could do among these neglected tribes!

The sheikh is rather a young man, has



DOCTOR HEALING THE SICK IN THE
BENI TAMIN TRIBE

a kindly face and rather a pleasant smile. He is very neatly dressed in his flowing robes and is dignified and slow in his movements. Living in the desert apart from men save those of his tribe, he reads no newspapers nor magazines, scarcely comes in contact with men of the city, and yet he converses with you—and most intelligently—on many subjects. He knows Wilson's Fourteen Points better than many College students do; he knows what the great powers of Europe are thinking and doing and what are the problems at Geneva. All this he knows without newspapers, cables or radio; and one often stands aghast and wonders how he gets to know it.

Sheikh Hassan Suheil has only seven wives, which is rather a small number for such a sheikh, for there are Bedouin sheikhs who add a new wife to the harem every year. According to the Moslem custom, the wives were seen only by the ladies in our party. They found these wives rather young and attractive; and each wife would point with pride to this one or that one as her son or her daughter. One is again impressed with the need of having Christian ideals and teachings penetrate the home-life of the Bedouin.



SHEIKH HASSAN SUHEIL

The sheikh had heard good news of our school and one of the reasons he had invited us to come and see him was to talk over the possibilities of sending some of his sons to our school. The heir, who will be sheikh one day, after his father's

death, would like to come. With pride he looks forward to the day when he will be the honored sheikh. Being asked whether he would like to go to America and live there, he replied, "No, I rather remain here, for I am going to be the sheikh of the tribe one day." Let this noble, energetic and ambitious youth be educated in our Christian schools, and what might he not do one day for the ten thousand souls who will be subject to him? The sons of the sheikh's brothers also want to come. Shall we turn these away because there is no more room in our school?

The desert tribes are knocking at our school door. The other day Sheikh Ali Suleiman of the famous and powerful Dulaim tribe, called on us. His two sons are in our school and he asked whether we were going to have a Boarding Department, for he would like to have his boys stay right with us. He assured us that if we make arrangements to board students many Bedouin sons will come to us. With Ali Suleiman that day came another sheikh—a sheikh from the Holy City of Samara—who asked, "Will you receive more boys in your school and will you give them a place to eat and sleep?"

Baghdad, Iraq.

MY AIM IN LIFE

(A composition written for the class in English, in the American School for Boys, Baghdad, by Elias Simon Aghassi—a Jewish boy. In the composition below not more than four corrections, all minor and insignificant, were made. This boy has been with us for two years.

The value of this composition lies in the frank confession he makes of the soul-struggles. He is only one of the many that we are helping in their religious life in this school—C. K. STAUDT.)

Whenever I send my sight through the opaque folds of my future, it is reflected and refracted many times, so that my eyes cannot see what lies awaiting me in the darkness of To-morrow.

Many times I sat thinking about what I am and asking myself what I ought to be, but I was never successful in solving these knotty questions that occupied every vacuum in my mind. I had many hopes and I made every plan to get them but the untrustworthy Tomorrow destroyed the whole, and many a time I remained sad and hopeless. But suddenly a feeble light of a new hope glows in my heart and dispels the darkness of my poor soul. Thus passed the first part of my youth, full of hopes and in great despair.

Now, O you Cruel Time! Is there not a bit of mercy in your heart that you oppress and torment me, a wretched and helpless child? How long will you *adverse* me for no fault of mine?

To You, O God, I bring my cause, for you are my Father and sole Protector.

THE WORKERS AND THE WORK IN MESOPOTAMIA AN INTRODUCTION

By Mrs. C. K. Staudt

YOU should become acquainted with the new field of Christian service in the old, old land of Mesopotamia—this old land which now strains to attain the new. Let us who have come to bring the best our modern civilization has to offer, try to introduce you to our adopted land and our work.

Mesopotamia or Iraq looks hoary with age and the weight of millenniums presses upon its people. It is not an automobile country with automobile roads that pass through cultivated lands dotted with towns and cities. The roads are the desert where after nightfall one is apt to lose the way, the towns and villages are distant one from the other and the scenery is the desert except where the river or an irrigation canal gives a fringe of green or date palms rear their lofty heads. The land is covered with mounds, reminders of an ancient civilization buried under the sands of centuries. Here and there, as at Ur, Babylon, Kish, Asshur, the excavator's spade has uncovered the remains of a splendor that reduces the few and feeble present attempts at dignity in architecture to pathetic impotence.

But the past was mighty! Out of it came blessings for the whole world for all time. One day on our way to Babylon we suddenly overtook a great tribe on the move. We rubbed our eyes. Was this the present or the past? The women and children were seated on camels protected from the sun by a crude canopy; some men were on camels too, others on horses or donkeys drove the flocks before them. It was Abraham on his way from Ur of the Chaldees to the Promised Land! Abraham leaving the worship of the Moon-god Sin for the worship of a greater Deity, El Shaddai, God Almighty. So Abraham traveled and so down the ages tribes have trekked in this immemorial land.

Out of this land came the beginning of the religion that has blessed and is blessing the world; out of it came a code of

laws remarkable for its high ethical standard; out of it came men of strength and power whose names and deeds will never die.

Into this land of Mesopotamia, the United Mission of Mesopotamia has placed a small group of workers. The land challenges both the Church at home and the workers here. The land calls for deeds to match those of the past; a religion which was born here calls for the payment of a debt; the present calls for work and workers that will meet this awakening of the masses possibly unparalleled in its suddenness; the land is one great call—past and present in thundering tones demand that what we owe we pay.

Well, what has been done thus far? The Mission which is to occupy this field and which was organized in April, 1924, has placed here twelve workers: six in Mosul and six in Baghdad. Two of these, Rev. and Mrs. A. G. Edwards, will be transferred from Mosul to Hillah in the fall.

Who are they?

Let us journey to the north either by way of Beirut and Baghdad or Aleppo and Deir ez Zoar to Mosul known to the whole world now because of the border trouble with Turkey and its oil. This is one of the two stations occupied at the present time.

Mosul is built along the Tigris, on its right bank, and across the river are the two great mounds covering what is left of Nineveh. What pictures that name conjures up! Vast palaces, a great library, moving armies terrible in their strength, captive peoples—power irresistible and ruthless. Into this newer city shall come another power which helps mankind to do justly, and to love kindness and to walk humbly with God.

In the spring of the year Mosul is lovely and if you have chosen that season of the year for your visit, you will be happy to linger here to see the workers at their tasks.

Mrs. E. W. McDowell is conducting here a school for girls which numbers two hundred. This year the school was moved into another building so providentially provided which is situated in the heart of the city; a building which with its three courts and twenty airy rooms provides ample space for school purposes. This building should become Mission property for it is thoroughly adapted to the needs.

In the school are gathered Protestants, Jacobites, Catholics, Assyrians, Armenians, Moslems, Yezidees. The Main School carries six grades with a special sewing department. A Kindergarten is conducted, headed by two excellently trained kindergarten teachers. In connection with this is a Normal Training Class for Kindergartners which should prove a blessing to Iraq in providing teachers prepared for teaching the wee ones.

A chief of the Yezidees (devil-worshippers) committed to the care of the McDowells his three young children, which necessitated the opening of a small Boarding Department which now numbers eight.

This is a telling work, girls are having the narrow walls of their lives widened, and by contacts with girls of other religions and races their friendships are enlarging, love is replacing hate and a vital religion is being taught by word and example.

In Mosul there are two Christian congregations: Assyrian and Arabic. Dr. McDowell's life has been given to the Mountain Assyrians, those hardy, splendid people now driven from their high places into the towns and cities of Iraq, there to eke out a livelihood as best they can. The superintendence of all the Assyrian work and workers is in the hands of Dr. McDowell. There are nine workers in the Outfields. Five of these are located where they can be used to the greatest advantage in the evangelization of Kurds and Yezidees. The Baghdad Protestant Assyrian refugees under the direct care of Rabbi Pera Mirza have made notable advance in self-support.

Relief in the form of clothing was carried to the poor refugees of Zakh

who had fled across the border by Rev. Roger C. Cumberland. Mr. Cumberland upon completing his language study will take charge of the Kurdish work in the North.

Rev. James W. Willoughby is in charge of the Arabic-speaking congregation, the two—Arabic and Assyrian—uniting in prayer meetings for men and women.

Mr. and Mrs. Edwards, whose house has been open for church gatherings and street urchins and neighbors will remove in the fall to the new field of Hillah. Hillah is a strategic point, has been occupied by a colporteur for a year and is open to missionary activity. All pilgrims en route to Kerbela and Najaf, the two most sacred of the four sacred Shiah cities, pass through Hillah. We call it the entering wedge to the great Shiah stronghold and rejoice that the Edwardses are ready and eager for this field.

Suppose we decide to run south to Baghdad by automobile in order to see the excavations at ancient Asshur, especially the temple site above the Tigris and also some distance south to row across the river, climb the little hill and enter the city of Samarra, a third sacred Shiah city from whence the last of the twelve Imams mysteriously disappeared. Both these places are well worth a visit. All day the automobile spins along and towards sunset the golden domes and golden-topped minarets of Kadhimein, the fourth sacred city, tells you that Baghdad is nigh at hand.

Into this cosmopolitan city on the high-road between the Persian Gulf and Syria, Palestine and Egypt, the West is pouring its good and evil and a bewildered populace is asked to make choices. The good needs to be greatly reinforced if it can leave impact upon this growing city.

The road leads directly into New Street, Baghdad's one thoroughfare, and if you planned to visit the established work in its order you would leave the car a short distance north of Maude Bridge Street, turn to the right, walk through one of the narrow Oriental lanes to River Street and enter the building where Mrs. S. J. Thoms conducts a school for girls. The open court with its

cleanliness and order is in striking contrast with the street which is crowded with little shops and small tradesmen. When the heavy green door is closed and the noises of the street shut out, we hear the steady hum of girlish voices. From the four classrooms comes a cheerful babel of Arabic and English, students and teachers.

Moslems, Jews, Protestants and Chaldean Christians form the majority of the group in this school. Daughters of the wealthiest mingle with those of the poorest. Although their ages range from six to nineteen they are only able to do the work of the first six years in our American schools.

Perhaps the most far reaching influence of the school this year will be found in the sewing and cooking classes where the elements of housewifery are taught. If we linger in the school we may hear the girls singing our Christian hymns or see them in the Bible classes, or if we happen to come at recess time we may watch them at play, hilariously happy over a new swing.

Returning to New Street, a good walk brings you to the first broad street that turns to your left and you enter the Abakhana Street with many coffee shops and a big bazaar at the other end running at right angles to it. On this street Rev. F. J. Barny has opened a Book Store where Christian literature is sold, where men come for instruction and inquiry and where daily Bible study is held at 11 o'clock in the morning and a prayer service in the evening. This work was begun by Dr. James Cantine in his dwelling. The records show that Moslems, Christians, Jews, Sabeans and Yezidees have frequented this centre. There is a list of twenty men who have been definitely influenced for Christ from various ranks of society. Here is a shop-keeper in the bazaar whose forehead bears the scars of the Muharram processions when he gashed himself in his zeal for Hasan and Hussein. His family has practically driven him out because he has acknowledged himself a Christian. There is a mullah on the list, of good family, whose position is made especially hard because of his connections and he asks to be sent

away that he may make a public confession. A young Yezidee Chief has declared his interest but is unwilling to jeopardize his chances of leadership among his people. Thus the list goes of those who are being influenced.

The evangelistic work extends to the east to Khanikin, near the Persian border, where there are refugees and where an evangelist makes monthly trips to hold services for the Christians and where there are also inquirers. Work in Hillah was definitely begun last May when an evangelist was stationed there with a stock of Christian literature. The early opposition is largely a thing of the past and the Edwardses we believe will find in Hillah a fruitful field.

Continuing your way down New Street and turning to the left at the lower post office you soon reach the corner where the Boys' School is located. Here the streets are rather wide and the palm groves in the neighborhood give one a sense of openness and greenness.

The school is housed in a large and attractive twenty-two roomed building. Inside is a large court, a garden with trees and rose bushes, well ventilated rooms, all of which assist powerfully in maintaining a discipline which, though firm, is kind.

Into this house troop daily 175 boys, of whom 65 are in the Primary School and 110 in the Secondary. This school, as a distinctly American School, was opened in the fall of 1925 and within three weeks the number to which the building limits the school was filled and since then a stream of boys has been turned away.

The school was carefully planned by Dr. Staudt, who is directing and closely supervising both schools. Eight teachers including himself, have been giving full time, and two others part time. All classes and grades from the first year Primary to College work have been conducted this first year. All pay a high tuition except some poor boys for whom scholarships are provided—eight permanent scholarships having already been received.

The boys who attend the school are of many races and religions. Someone visiting the school after having been in

Geneva said, "This school is like the League of Nations." There are ten different races represented and fourteen religions. Among the Moslems are two from the sacred city of Kahdimein, two Sayyids, descendants of the Prophet, and two who are the sons of one of the Sheikhs of the famous Dulaim tribe, numbering 100,000.

The school teems with life. The chapel bell calls the two schools to begin the work of the day. The Primary School meets in the court below and the Secondary School on the broad balcony upstairs. Here every morning Christian hymns are sung, helpful talks and addresses are given and a general prayer is offered. A day's program includes in addition to the chapel exercises a Bible period, academic studies taught in English and Arabic, a study hour, gymnastics, Boy Scout drill in uniform, and a weekly meeting of the Brotherhood, a distinctly religious organization made up of all races and religions.

In this house of the school, reside the Staudts and Mrs. Persis Schramm Lentz and four teachers. It is such a

busy house: there is Arabic to be studied, there are many, many people to be entertained, there is a big establishment to be managed, there are some classes to be taught and there are many calls to be made. Every Sunday evening from eight to nine an English service is held in the big living room.

A Girls' Club limited to thirty, meets here weekly for study and the planning for service. The meetings open with devotion, business is attended to followed by the study period. The Club has been studying the lives and works of the great English writers. The service rendered this year has been the clothing of and providing school materials for ten poor little girls—4 Moslems, 2 Jews, 2 Assyrian refugees and 2 Armenian refugees.

Mesopotamia is such a virgin field and offers such contrasts. Into the sacred Shiah cities Christian workers are forbidden to come but where Iraq is open it is widely open. "Why don't you do more?" is the oft-repeated question. The answer is simple: *We could do more, much more, had we the men and the means.*

THE CONVENTION FOR 1929

THE gracious invitation to hold the 1929 Convention of the W. M. S. G. S. at Hickory, N. C., was brought by Mrs. C. C. Bost in the following verses: Three years ago, Mrs. Bost wrote the Convention hymn and two years ago she wrote the verses that turned the tide in favor of the Thank-offering dormitory at Catawba College.

Sometimes we have dreams that affright us—

Perhaps dreams like this come to you—
And we are so glad when we waken

To find that these dreams are not true.

Sometimes we have day dreams so wondrous,

Of great things we are longing to do,
To make the world brighter and better—

These dreams, alas, seldom come true.

For years I've a wonderful day dream,
The most glorious dream that could be,
Of the nineteen twenty nine convention
Meeting South, in Hickory, N. C.

We are proud of our State and our City,
We are longing to share them with
you—

If you have dreamed dreams of our
mountains

We'll help to make your dreams come
true.

If the opportunity awaits you—

This you would most certainly do,
Spend a short while at Catawba College
And see how a day dream came true.

Our hearts and our homes will give wel-
come,

A welcome that's heartfelt and true,
And all that our Southland can offer
We cordially offer to you.

Corinth Church extends this invitation,
And I gladly present it to you,
With the hope that you will accept it
For twenty nine, when our dream will
come true.

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

THE FOURTEENTH TRIENNIAL CONVENTION

WITH a sigh we close the book. Most of you know what I mean for you too have become so absorbed in a story that you laugh or cry with the characters whose fortunes you are following. When the book is finished we are relieved that we have reached the end of someone else's complications, yet we have a feeling akin to pain. We feel as though we were going forever from the house of a friend.

I have the same kind of feeling in relation to the Fourteenth Triennial Convention of the Woman's Missionary Society of General Synod, which convened in Philadelphia, May 26 to 31, 1926. I am relieved, yet sorry, that we must look backward to the occasion instead of forward to it. Therefore it is with a sigh that we close volume XIV of our history. With the thought of the 24,000 women who stayed at home we write these few recollections.

Words of welcome were spoken by the pastor of Trinity Reformed Church, the Rev. Paul E. Deitz; by Mrs. Maurice Samson, President of the Woman's Missionary Society of Philadelphia Classis

and by Mrs. H. H. Kynett, Acting President, Woman's Interdenominational Union. Mrs. F. R. Casselman, of Woodstock, Virginia, responded to the welcome. The President's Annual Address, "Past and Present Forces" gave a resume of the interests and developments in the Woman's Missionary Society during the Triennium. The President, Mrs. B. B. Krammes, presided over most of the business sessions.

The Officers, Secretaries of Departments and Committees undertook their work with the serious intention of doing it to the best of their ability.

According to the requirements of the Constitution, the terms of some officers are limited to six years. This brought about sweeping changes in the official family. Mrs. Irene A. Anewalt, of Allentown, Pa., was elected President; Mrs. B. B. Krammes, who had completed six years of constructive work, was made First Vice-President; Mrs. Irvin W. Hendricks, of Chambersburg, Second Vice-President; Mrs. R. W. Herbster, Prospect, Ohio, was elected Treasurer. No changes were made in the recording



MRS. B. B. KRAMMES
FIRST VICE-PRESIDENT



MRS. IRVIN W. HENDRICKS,
SECOND VICE-PRESIDENT



MRS. JOSEPH LEVY,
RECORDING SECRETARY



MRS. R. W. HERBSTER,
TREASURER

or corresponding secretaryships—Mrs. Joseph Levy, Recording Secretary and Mrs. W. F. Leich, Corresponding Secretary.

Mrs. Anna L. Miller, of Canton, Ohio, had completed twenty-one years of service as Statistical Secretary. Miss Elizabeth Zimmerman, of Berlin, Pa., was elected to succeed Mrs. Miller. Correspondingly important changes were made in the list of Departmental Secretaries. It will be a long while until we become adjusted to the changes. Mrs. Allan K. Zartman, whose every talent was consecrated to the development of the Thank-offering Department, declined to consider renomination to the department and Mrs. Francis R. Casselman, of Winchester, Va., was challenged to become Secretary of Thank-offering. Other changes in-

cluded the election of Miss Lucy Welty, Greenville, Pa., Secretary of Mission Bands and Mrs. Abram Simmons, of Bluffton, Ind., Secretary of Membership and Organization. Mrs. F. H. Diehm, of Indianapolis, was elected historian.

My heart prompts me to speak words of appreciation to the officers and secretaries who have worked to good purpose, whose lives have breathed inspiration, who have woven their ideals into the fabric of the W. M. S.

I find, however, that my words bungle, so why spoil a beautiful service by trying to evaluate it? Does not the tree become strong and beautiful in growing? This I know that each one "breathed a song into the air," and each one will find the song from beginning to end "in the heart of a friend."

THE GLORY—WHAT DOES IT SIGNIFY?

THE first religious service of the Sesqui-Centennial was held by members of the Reformed Church in the United States. On June 3rd, two days after the official opening of the Celebration, the General Synod and the Woman's Missionary Society of General Synod had the privilege of uniting in this first religious service on the Centennial grounds.

As we waited for the service we were possessed by conflicting emotions. We felt that we should be thinking of the historic significance of the occasion, but

we heard the hammers and saws of the mechanics who were hurrying forward other buildings, we saw the flags and bunting which hid the unfinished spots, the gaping spaces of the great organ front awaiting the beautifully decorated pipes to complete it.

When the service was opened we forgot our restlessness. The music, prayers and addresses restored the feeling we had hoped for. What cared we for the show pipes which would adorn the organ front when the organ spoke as it did? Dr.

Allen R. Bartholomew, President of the General Synod, presided over the service. Dr. John Baer Stoudt delivered the historic address. He called attention to the close resemblance between the form of government in the Reformed Church and that of our country—to the fact that the Church was established in America before the Constitution was drafted, to the Reformed Church "Firsts" in Europe and in America, to the historic foundation upon which our Church rests. All this was most gratifying to our pride.

At the close of the service, thoughts which disturbed us at the beginning came back. Why, with the glorious past were we as a denomination always counted among "the smaller denominations"?

Remembering that the oak of the forest

is slowest of growth, but when grown is counted the King among trees, I said, Is that the principle which has governed our development? If so we must watch with particular care every move which will hinder or retard so that we can grow and expand as our endowment requires. However, if mistakes of the past have slowed our growth let us not count them as being of our natural endowments.

The first religious services of the Sesqui-Centennial will add one more to our historic "Firsts." The occasion seems an appropriate time to compare the merits of two courses in our denominational life: The dangers of ease or the pains of progress. To which course are we, the descendants of the hardy pioneer, adapted?

EXCERPTS FROM THE "RESPONSE TO THE ADDRESSES OF WELCOME"

Mrs. F. R. Casselman

WHAT a wonderful place Philadelphia is at this time for our gathering. The accumulation of anniversaries which are to be celebrated here appeals to our womanhood. As women we have a peculiar instinct for birthdays and anniversaries. Do not our men folk generally ask us when the birthdays come and how old the children are?

We are glad that we can take part in the 200th anniversary of the founding of the Reformed Church in the United States, that we can help celebrate the 100th Birthday of our Home Mission activities and that we can participate in the celebration of the 150 years of freedom of our nation.

It is appropriate that we gather in this city of brotherly love, founded by one who was so Christian in his every thought, ambition and deed and who was a living example of the true spirit of brotherhood. We will take pride in telling our home people of the city of Philadelphia and the Sesqui-Centennial, but the thoughts that will be nearest our hearts will be those connected with these wonderful sessions of our Triennial Convention. We represent many states, cities, towns, hamlets and rural sections. We come with different interests,

thoughts and prayers, but we are all united in the great desire to make this meeting count for much in the advancing of His Kingdom in the United States and in lands beyond the seas.

We doubtless will hear much about our work in Japan, China, Mesopotamia and America, all of which will inspire us to urge on our home people to go forward to increase their knowledge, their gifts and their prayers.

We will be reminded also of the immigrants, the would-be Americans, who are among us. We will be inspired to help them love our country and in turn receive from them the best they have to offer of their ideals, worship and brotherly feeling. We will help them to appreciate the meaning of true democracy as they come to know and love us, the Christian citizens of this land. We will not let them leave this land after four or five years and say, as many have done, "I was never in an American home, nor was I invited to a real American church by an American Christian." We will wish to open our hearts and hands to these newcomers and show them that we, too, have the spirit of brotherly love and believe, as our forefathers did, that all men are created equal by the God in whom we trust.

SATURDAY, MAY 29TH
 "A MORNING WITH THE MISSIONARIES"

Ruth F. Beck

THE events of the Saturday meeting of the Woman's Missionary Society of General Synod stand out as rare in experience and rich in inspiration.

Mrs. Simmons' subject for Devotions "The Need of Claiming our Birthright" closed with strong appeal given by Mrs. A. K. Zartman as she reverently and prayerfully rendered her latest composition dedicated to the Thank-offering Department.

The Devotions prepared us for the program which to me was to be the crux of the Convention—namely, The Presentation of the Missionaries. To see face to face those whose names we have known and for whom we have earnestly prayed, the women and men who represent us across the seas, was an unforgettable privilege.



OUR REPRESENTATIVES IN JAPAN AT
 THE CONVENTION

First Row, left to right: Mrs. Paul L. Gerhard, Mrs. Paul F. Schaffner; Second Row: Mrs. Allen K. Faust, Miss B. Catherine Pifer, Mrs. Christopher Noss; Rear: Mrs. L. L. Anewalt and Mrs. C. A. Krout, W. M. S. Representatives on the Board of Foreign Missions.

Mrs. Irvin W. Hendricks was happy in the manner of presenting the missionaries, introducing them in the order in which they had gone to the Foreign Field. Prof. Paul L. Gerhard, of Sendai, Japan, was the first to be called; his wife and his mother were also presented. The other missionaries from Japan were presented, Miss Catherine Pifer, Dr. and Mrs. Christopher Noss, Mrs. Allen K. Faust, Mrs. Paul Schaffner and Mr. Fesperman. Then followed introductions to the missionaries from China, Miss Helen Ammerman, Miss Gertrude Hoy, Rev. and Mrs. Sterling Whitener, Rev. and Mrs. George Snyder, Rev. Louis C. Bysted and Miss Katherine Zierdt. Miss Alliene DeChant was introduced as having been in Japan and China. Mrs. Annetta H. Winter for two years General Secretary of Girls' Missionary Guilds and Mission Bands in the Woman's Missionary Society of General Synod is returning, with her little son, Richard, to China. Mrs. Hendricks took the opportunity to refer to the fine service rendered by Mrs. Winter during the few short years of her residence here.

Home Missionary, Rev. E. S. Kleinginna, Superintendent of Bethel Reformed Community Center, was also presented. He introduced Miss LaRose and Miss Bly who assist him.

Lack of space forbids quoting from the addresses, all of them optimistic in outlook and filled with gratitude for the support given by the Woman's Missionary Society. Dr. Noss' report on what he termed "Newspaper Evangelism" was especially interesting and promising of great possibilities for the future. Mrs. Schaffner emphasized the need for Christian Literature in the Foreign Field. These two subjects are becoming of vital interest.

Dr. Allen R. Bartholomew, speaking personally and for the Board of Foreign Missions paid high tribute to the missionaries and thanked the women for the generous support they have given to foreign missions. Dr. Charles E. Schaeffer spoke in behalf of the Home Mission Board. Is it any wonder "our hearts burned within us" as we sat upon this mountain top of experience?

The altitude of such a morning required an unusual afternoon: our minds were attuned to rarity. The pilgrimage to historic Valley Forge gratified our need. As we stood on the hills where Washington and his soldiers had suffered for the Nation's Independence, we felt afresh that Christianity and true Patriotism cannot be divorced. We stood in "America's Shrine"—one of the most beautiful woodland chapels of the world. We sang the National Anthem: Dr. Kriete led in prayer: our hearts were thrilled!
Chicago, Ill.



OUR REPRESENTATIVES IN CHINA

First Row: Miss Gertrude B. Hoy, Mrs. George R. Snyder, Miss A. Katherine Zierdt;
Second Row: Mrs. Sterling W. Whitener, Miss Helen B. Ammerman, Mrs. Annetta H. Winter;
Rear: Mrs. Anewalt and Mrs. Krout.

CONVENTION HYMN

"SHARING THE CHRIST"

Tune: St. Catherine, No. 607

"Come, leave your nets and follow Me,"
Thus spake the Christ, by Galilee—
"Tell men the Kingdom is at hand,
Carry this Gospel through the land.
Come, leave your nets and follow Me;
Fishers of men I'd have you be!"

Out from the Early Church went Paul,
Answering the Macedonian call,
Telling how Jesus died for men,
But that in truth He lives again!
Oh, glorious work, beyond compare,
The Risen Christ with men to share!

That they might witness for their Lord
And share the blessings of His Word,
Brave men of God, their faith to prove,
Secured to us the Church we love.

Extolling Christ, her living Head—
True to the Orange, Black and Red!

Dear child of God, to you and me
Still speaks the Christ of Galilee—
"Go, make disciples of all men—
Lo, I am with you to the end!"
Oh, let us joyful witness bear;
Surely the Christ we have, we'll share!

Amen.

(MRS. H. N.) MARY MAGDALENE
SMITH, Chambersburg, Pa.

Note: By considering each stanza an epoch we hear the Christ's first call, the call to the Early Church, the call to the Church of the Reformation, and the call to the Church of today.—The Author.

A PROGRESSIVE FEAST

Mrs. J. D. Snyder

SATURDAY afternoon and evening of May 29th will long be remembered by the members of the Fourteenth Triennial Convention of the Woman's Missionary Society of General Synod. It was a continuous feast of good things. The aesthetic, the patriotic, the intellectual, the spiritual, social and physical senses were stimulated and satisfied.

Through the courtesy of the Philadelphia Classical Society, the members of the Convention were taken in commodious motor cars, along beautiful country roads, to "America's Shrine," Valley Forge. The weather was ideal and the ride was greatly enjoyed as we passed through parks, thrifty farming communities, beautiful country estates and villages.

At Washington's Headquarters, the guests were permitted to stop a brief half hour. The winter spent by Washington and his army at Valley Forge was perhaps the darkest hour of the Revolution. Our hearts were saddened as we thought of the many men who died here for lack of the bare necessities of life. Renewed admiration was likewise kindled within us for our arch-patriot, George Washington.

Our next stop was at the Memorial Chapel where we heard a lecture on the history of the building of the Chapel and the significance of the various parts of the structure. The brief religious service held in the Chapel was a most impressive one. One of the party, being a musician, gave the visitors the opportunity to hear the superb organ. The windows in detailed design and exquisite colorings, tell the story of the founding of the nation.

From Valley Forge our party proceeded to Colledgeville, the home of Ursinus College, where we were given a most hearty welcome and enjoyed a delicious dinner as guests of the College. After dinner, President and Mrs. Omwake received the guests at Super House. The College grounds and buildings were inspected. An informal get-

together meeting was held on the campus with members of General Synod who arrived at Ursinus shortly after the Woman's Missionary Society delegates and were also the guests of the college.

Returning to Philadelphia after this most delightful afternoon, the W. M. S. G. S. met in joint session with General Synod in Trinity Reformed Church. Dr. George Leslie Omwake presided. Beautiful music was furnished by the Criterion Quartet. Dr. Sherwood Eddy delivered an eloquent address. He declared war was wrong and un-Christian and that he was done with it now and forever. He said further that Christians have the one Gospel that the world needs and we must give it to them; that nothing but the whole Gospel will meet the world's need, our only hope being to get back to Christ. It is not enough, said Dr. Eddy, to give our pennies for missionary work; most of all we must Christianize our own country and set an example. It is obligatory upon us to love God with all our hearts and our neighbors as ourselves. The evening service was followed by a reception arranged by the Reformed Social Union of Philadelphia. This added the final touch to what we all felt to have been a "perfect day." Greensburg, Pa.

PUBLICATION OF "FRONTIERS-
MEN OF THE FAITH"
POSTPONED

On account of the illness of the author, Mr. Edwin E. White, it is necessary to postpone the publication of *Frontiersmen of the Faith* until 1927. We regret this but it is unavoidable under the circumstances.

To take the place of this book, which was announced for intermediates, the Joint Committee on Home Mission Literature recommends the use of "Land of All Nations," by Margaret R. Seebach, cloth \$1.00; paper 75 cents. "Suggestions to Leaders," 15 cents. The Educational Commission recommends the use of this book or "Our Templed Hills."

FINANCING THE WORK

THE following budget was adopted by the Woman's Missionary Society of General Synod for the first year of the triennium, May 1st, 1926 to May 1st, 1927. All the objects designated in the budget were recommended by the Board of Home Missions and the Board of Foreign Missions. Mrs. Anna L. Miller was the chairman of the Budget Committee. The budget of the Woman's Missionary Society is based on a membership of 24,012, on the basis of \$1.80 per member.

We will give the totals:

Home Missions	\$16,808
Foreign Missions	19,202
Contingent Fund	2,401
Educational Work and Secretaries	4,802

Total Budget \$43,221
 Girls' Missionary Guild, based on a membership of 5,313 at \$1.20.

Home Missions	\$2,656
Foreign Missions	2,656
Contingent	265
Education	531
District Synodical	265

Total Budget \$6,375
 The Mission Band Budget:

Home Missions	\$800
Foreign Missions	800

A challenging call is sent out to everyone interested in the Thank Offering through the following objectives: The building of a dormitory for the Indian girls at Neillsville Indian School, the support of Hungarian and American deaconesses, the completion of the \$25,000 toward the Elizabeth Conrad Zartman Girls' dormitory at Catawba College, the support of Ziemer Memorial School, Kindergarten and Women's Work in Japan, work in Mesopotamia, Ginning Union Christian College, the Migrant Work, Christian Literature, etc.

"Friendship demands high honor from those on whom it is bestowed. It must be able to trust when the storm clouds lower, when disaster is seen to be inevitable. This was the friendship Jesus gave, and also demanded. Jesus dared to invite His friends into the holy place."



NEAR RELATIVES OF MISSIONARIES AT THE CONVENTION

Front, Mrs. D. W. Gerhard; Second Row: Mrs. R. W. Herbster, Mrs. George A. Snyder, Mrs. A. S. DeChant; Third Row: Dr. Noss, Miss Elizabeth Gerhard, Mrs. Noss, Mr. F. E. Ammerman.

NOTES

It was interesting to note the honors carried away by Guild Girls, as announced during Commencement Week at Ursinus College. Naomi Brong, of Pen Argyl, and Jane Kohler, of Eureka, Pa., were both awarded a prize for Bible Study. Ruth Epeheimer, of Spring City, was awarded a prize for the best essay written by a student of the Self Help Department. Ruth Epeheimer also won the first prize in the Woman's Oratorical Contest.

* * *

At a recent reception to Mrs. Edward F. Evemeyer by the Woman's Missionary Societies of East Pennsylvania Classis in First Reformed Church, Easton, Pa., a basket of beautiful roses was presented to her. On close examination the roses were found to hold the announcement that \$1,171 had been deposited to her credit for the Lot Fund of the First Reformed Church, Los Angeles.

GIRLS' MISSIONARY GUILD DAY

ONLY a few years ago girls of the "teen" age would have been out of place at the meeting of the Woman's Missionary Society of General Synod. This year the convention sparkled with the enthusiasm of the "teen" age girls.

The writer is not a "teen" but a "between" in our missionary classification and as such was profoundly affected by the union of spirited enthusiasm and thoughtful meditation — the younger women and the older women dovetailing their standards of action.

Guild Day was one of the most interesting of the entire convention. Throughout the day the devotions and addresses were planned to meet the requirements of the women who are coming into power. In the Meditation period, Mrs. Abram Simmons used the theme "The Need of True Worship." She made the appeal through the story of the Ten Virgins, part of whom were ready, the others prepared only in appearance.

Miss Hinkle, Literature Secretary, gave an address "Leaves Plus." This was helpful in suggestions for reading and study. Many Guild Girls have special literary and dramatic talent. How they could enliven the missionary activities of our churches by presenting some of the delightful plays and pageants!

Miss Eleanor MacDougall, President of the Woman's Union Christian College of Madras, India, spoke of the helpful gifts sent to them by Christian girls and women but insisted that the attainment of possibilities can be achieved only through intercession.

Mrs. E. C. Cronk of the United Lutheran Church in America brought a challenging message by her address. Her opening sentence from the "Bridge Builders" placed every listener in the attitude of thoughtful attention. She spoke of the Home and the Church as basic factors in the development of character.

1. Mothers should live *with* their children instead of *for* them.
2. Have an "at home night" when parents and children read, play and enjoy family pleasures together.

3. Give a book of family prayers to every bride in the church.
4. Offer prayer that in each new family the family altar may be dedicated.
5. Consecrate the home to the Lord— if we think necessary to dedicate a church, why not dedicate the home?
6. Give homes to homeless children.
7. Understand the law and help protect the girls and boys.

Mrs. Cronk quoted the observations of a noted psychologist and suggested them as rules when we work with children in the church. We remember three-tenths of what we hear, five-tenths of what we see, seven-tenths of what we say and nine-tenths of what we do. Story hours came in the first class. Have the best story-tellers in your church gather the little ones together and tell them the intensely dramatic stories with which the Bible is filled. Bible stories should also be told over the radio. In the second group comes the use of missionary pictures. Mrs. Cronk suggested if missionaries have gone from a church that the picture, or pictures framed, be placed in a conspicuous place in the church and to place beside the picture an empty frame for the next missionary who will go. Then begin praying for the next missionary. When the prayers are answered the frame is filled and another empty one placed beside it.

One church which supports several missionaries burns lights over the pictures each Sunday when the pledges toward their support are met. The lights have burned every Sunday but one since the custom originated years ago. That Sunday was a lesson.

Another unique suggestion for child training was given under the caption of "The Birthday Box." The idea is to have an attractively decorated box in which are placed many leaflets of missionary stories. When a child has a birthday allow him to take the box home, read all the stories and choose as his gift the story he likes best.

Under group three of remembering seven-tenths of what we say comes the

training of children to re-tell missionary stories they have heard at church and elsewhere. It is well to encourage the development of story telling.

Things that a child can do are numberless. They should be taught to make various types of maps on which mission stations may be located and journeys traced. Charts and note books may be made delightful projects. Above everything else, however, sacrificial giving must be made the most effective method to create missionary interest.

For the Departmental Conference the Guild girls with the Guild Counsellors and the General Secretary, Mrs. Annetta H. Winter, went to Tabor Reformed Church. There they talked intimately of proposed plans, of successes and failures. The fact of Mrs. Winter's return to China seemed to draw an even closer bond of friendship than might have been had the girls expected her constant leadership.

Mrs. H. N. Bassler came from Pittsburgh to lead the devotional hour for the girls. Her theme was "The Hope of the World."

The story of the banquet, served in the social room of Trinity Church, includes beautifully decorated tables, delicious food, good fellowship but instead of toasts said, the toasts were dramatized. Mrs. Winter was toastmaster. She spoke on "There Came a Vision." "Dreams Realized"—the toasts which might have been said, were woven into a simple pageant, under the following: "Consecration of Mind," "Consecration of Hands," "Consecration of Money," "Consecration of Talents," "Consecration of Life." What added greatly to the interest was the fact that the subjects had been assigned to guild girls from various portions of the church., that the girls came together and about the cross gave their own interpretation of the subjects assigned.

Dr. T. P. Bolliger gave an appropriate address based on "Our Indian Responsibility."

Everyone seemed to think that Guild Night reached the climax of a high standard day. As the young women filed into the church, singing their Guild

song "Follow the Gleam," the audience knew that the evening could not be a dull one. Mrs. Winter was presented with a large basket of beautiful roses, the choir of Trinity Church gave special music and Mrs. Jeannette Emerich, Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches of Christ in America, spoke on Missions in the Moslem World. Her contrasts between conditions in the Moslem World before and since the World War were intensely interesting. Amid the experiences and incidents of her life in Turkey, the keynote to all service rang true and clear—Humility and Love.

The day came to a beautiful close. What could be more fitting than the Peace Benediction, "Peace be in our souls, love in our hearts, and determination to 'carry on' in the name of Jesus Christ"?

CLARA SHUEY.

Galion, Ohio.



MISSIONARIES WITH MESSAGES TO
W. M. S. G. S.

Front, Rev. Paul L. Gerhard; Second Row: Rev. E. S. Kleinginna, Dr. Christopher Noss, Rev. Sterling W. Whitener; Third Row: Rev. Frank L. Fesperman, Rev. George R. Snyder, Rev. Louis C. Bysted.

REACHING THE SEVENTH FIGURE

MY task is too difficult! I am trying to make words express the magnitude of the work carried by Mrs. Irene A. Anewalt, General Treasurer of the Woman's Missionary Society for fifteen years. This is where figures go farther than words. Mrs. Anewalt became the General Treasurer in 1911 and after fifteen years of tireless service lays down the ledger to take up the President's gavel. The following brief excerpt from her report is indicative of the expansion of missionary interests in the Woman's Missionary Society.

Triennium 1911-1914.....	\$83,011.89
1914-1917.....	107,275.69
1917-1920.....	164,843.33
1920-1923.....	328,334.40
1923-1926.....	428,519.15

Grand Total—15 years... \$1,112,084.46

DISBURSEMENTS

Total for Foreign Missions	\$453,173.80
Total for Home Missions.	396,422.94
For Schaff Building	12,000.00
For Missionary Home, Tiffin, Ohio	13,282.11
For Forward Movement..	2,178.72

Total Disbursed for Mis- sions	\$877,057.57
For Educational and Con- tingent Purposes	111,981.63

Total Disbursements

Balance Carried, May 1, 1911	\$4,051.36
Receipts, 15 years.....	1,112,084.46

Grand Total

Balance Carried, May 1, 1926	\$127,096.62
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St. Stephen's Church, Wheeling, W. Va., is justly proud of its new Mission Band, where the children are being given an opportunity to study about the Love of Christ for all the people of the world.

FEW WORDS: BIG WORK

The receipts from sales of books, literature, calendars, etc., at the Philadelphia depository during the triennium amounted to \$14,891; at the Tiffin Depository, \$10,437, or a total business of over \$25,000. The receipts of this triennium almost doubled that of the preceding one.

* * *

The total number of new subscriptions to the OUTLOOK OF MISSIONS received from January 1st to May 20th, 1926, were 595. East Pennsylvania Classis, Secretary of Literature, Mrs. Milton Sterner, led with 59 and Philadelphia Classis, Mrs. Harold Kerschner, Secretary, was second with 43 new subscribers.

* * *

A sample of each piece of printing, produced since Mrs. Henry Gekeler became Secretary of Printing, mounted on cardboard in large portfolios, spoke with great effect when the Secretary of Printing made her report. The total cost of printing for the triennium was \$11,586.

* * *

The Corresponding Secretary reported having written during the year 635 letters, besides mailing many copies of minutes, parcels, etc. Her correspondence included letters to organizations in England, Canada and New Zealand.

TWO KINDS OF STENCILS

We quote Margaret R. Seebach, editor of *Lutheran Woman's Work*:

"The Sorrowful Stencils"

Mrs. G. failed to renew. Never paid her subscription in time. Her last subscription expired in May, 1925. Her stencil is among the sorrowful ones.

"The Glad Stencils"

Mrs. L. paid in advance; always sends in her renewal in advance of expiration date. Her first subscription ended with the February, 1924 issue, and she renewed in December, 1925, two months in advance.

Literature Chat

CARRIE M. KERSCHNER

THE leaflets, booklets and books, broad in scope and varied in nature, constantly arriving at the depositories spell new packets, mission study classes, research work, projects, etc. Both the June and July Chats should be clipped because they contain prices of much of the material Societies will want for their Fall and Winter work.

Points for Program Committee should be consulted each month for successful rendition of Suggested programs. In the course of time much additional material may appear. USE WHATEVER IS BEST ADAPTED TO YOUR LOCAL NEEDS.

BOOK NEWS

Get your supply of books early. Only about six weeks remain until the time for the use of the first book is here. "Our Templed Hills" is 60c paper; \$1.00 cloth, for W. M. S. and Senior groups G. M. G. Book for Intermediates to be announced later. (See announcement elsewhere.) Any of the Better American Series Numbers 1, 2, or 3 for Juniors and Mission Band Workers. "Moslem Women" 50c paper; 75c cloth, for W. M. S. How to Use 15c. "Young Islam on Trek," 50c paper; 75c cloth, for Senior G. M. G.; "Lands of the Minaret" is a handbook for leaders of Intermediate groups on Moslem Lands. Price 50c. For leaders of Mission Band and Junior workers "Friends of the Caravan Trails." Price 50c paper only. Reading books "Two Young Arabs," 50c paper; 75c cloth. How to Use 15c. Suggestions for Leaders for all books excepting Better Americans and those published for leaders only are 15c each.

Extra Program Leaflets—These are invaluable for the use of Societies who desire to send out announcements about their monthly meetings. Priced at 2c each, 15c per dozen or \$1.00 per 100, these cannot be duplicated in quantities by any individual society. Be sure to try them.

DEPARTMENTAL LITERATURE

Thank-Offering

A program packet containing a sample of all available material, 1 service, 1 service and play combined, 1 service for children, plays, a Thank-offering Meditation, Invitation, Announcement Card, etc., is priced at 30c. The T. O. Service, "Jesus Knocking Today" is priced at 50c per dozen, \$2.00 per 100.

Temperance

We Christian women want to do our share in the promotion of "World Peace." Have you used "On Earth Peace"? 30c. The Report of the April, 1926, Law Enforcement Convention sells for 15c.

Life Members and Members in Memoriam

Instructions to Secretaries (free) story leaflet "As Long As the World Shall Stand" 3c and playlet "Witnessing Widely" 7c. Both leaflet and playlet create an interest in this department.

Stewardship

The new packet is designated as Number 4 and contains five new leaflets emphasizing stewardship of possessions, prayer and service (in the home). Priced at 15c it should be quite as popular as Numbers 1, 2 and 3 have been. Reading Course No. 1 Women and Stewardship and Life as a Stewardship, 50c; Course No. 2 "Spirit of Service" and "Larger Stewardship" \$1.10; No. 3 Stewardship for All of Life 83c; No. 4 "The Victory of Mary Christopher" 15c, and "The Way to the Best" 25c, new.

Organization and Membership

"A Plea for the Twelve," "The Women Who Didn't and Those Who Did," "Bees for a Buzzing Society" and "You Should Be a Member of Our Society" and "Nora Sees It Through," (a play at 10c)—all for 15c. Use these in your membership drive!

Books for the Girls' Reading Contest may be procured at both depositories. See leaflet for prices.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

WE are indebted to Mrs. F. W. Leich, the Corresponding Secretary of the Woman's Missionary Society of General Synod, for the following description of a demonstration that can be used at your August meeting. Very little preparation or practice will be required to present this sketch of the importance and value of Evangelical Christianity in Latin America.

A large or small group may be used in this demonstration which shows the contrast between the South America before it came into contact with evangelical Christianity and the South America influenced by evangelical Christianity.

A priest robed in black cap and gown, walks up and down, deeply absorbed in reading prayers from the prayer-book which he holds in his hand. Nuns follow him, also mumbling their prayers from their prayer-books; these are followed by people very poorly clad. Each wears on his back a placard bearing the word, Poverty, Ignorance, Superstition, Fear, Filth, Disease or Despair. As the people follow, they lift their hands pleading for help, and cast themselves down before the priest and nuns, as though entreating aid. Poverty and Superstition may have huge bundles strapped to their backs to represent the burdens they must carry.

Christian forces, (Education, Evangelism, Medical Missions) represented by people wearing placards on their backs, enter and offer help to the people, who shrink from them in fear and turn the more to the priest for help. Gradually one is won over by the missionary forces, and then others. As they are won the placards which they carry on their backs are turned over—for when evangelical Christianity enters, Poverty becomes Wealth, Ignorance becomes Knowledge, Superstition becomes Faith, Fear becomes Joy, Filth becomes Sanitation, Dis-

ease becomes Health, and Despair, Hope. The burdens should be unloosed and rolled off.

More than one character may represent each part, if desired. Some of the characters may be omitted, if it is necessary for a smaller group to present the demonstration.

(Continued from Page 294)

train, and a thousand in the yards trying to scramble on! And this not more than a daily occurrence.

There is exposure in this business of going to the capital for a pound of rice. There are rainy days when they sit around the station; cold, frosty nights that they spend out under the stars; windy days on the roofs of the trains. And there are casualties, too. Nearly every day we hear of folks who have fallen off the trains, or been crushed under the wheels, or died of the cold.

The Magistrate's idea is to bring some meager relief to the needy, rather than at the cost of so much confusion and danger and suffering to bring the needy to the Governor's meager relief. And we think he has the cleverer idea.

In the face of need so widespread as this is, it is little that we as a Mission can do. And yet we feel that we must do something for those immediately around us. As individuals we have been contributing to the Benevolent Association in Yochow City, and to some extent to the needy in our out-stations through our evangelists. But gifts have to be distributed with caution, or they will bring trouble down upon us, from the fact that when you begin to give, they will come upon you in hordes. Already we have had several small mobs visit us, much to our embarrassment. On the other hand they threaten to raid if we do nothing.

So we propose to furnish work for a limited number in the immediate vicinity; grading the newly purchased fields for an athletic ground, and finishing the "bundling," or lake-wall at Huping. But even so limited an enterprise as this, will require some thousands of dollars, and involves a special appeal.

EDWIN A. BECK.

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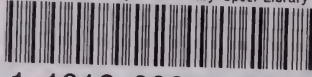
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